Vol. XVII NOVEMBER, 1904 No. 11

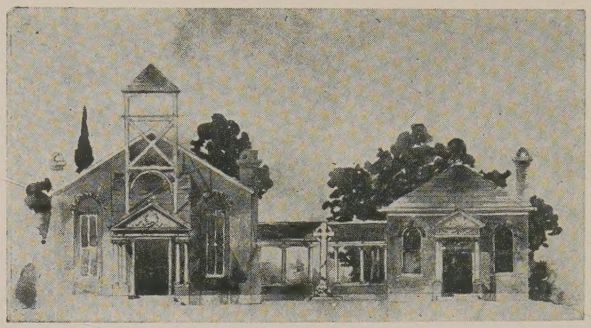
Of the Church—By the Church—For the Church

# Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE OF AMERICA

*Photo by H. W. Maguire, 611 Washington St., Allegheny, Pa.*

**Some of the Delegates at the Pennsylvania Convention**



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Of the Church—By the Church—For the Church

# Luther League Review

## The Good Samaritan Orphanage

### Larnaca, Cyprus Island

THIS orphanage, founded March 30, 1904, a picture of which is herewith presented to the readers of the REVIEW, has for its one great purpose the rescue, protection, maintenance, and education in useful employments, secular instructions and religious training of the Armenian orphans, of whom there are at this time about 120,000, left homeless and destitute, hungry and ragged, because their parents chose rather to die than to deny their Saviour and the Christian Faith.

The work is a work of mercy, in which all who realize the great need of saving the untrodden little ones can co-operate. The orphanage, after several difficulties were met, opened under most favorable circumstances, having for its President of the Board of Management Rev. W. McCarroll, the American missionary in Larnaca, and for its Secretary, K. S. Brain, Esq., an English official in Cyprus, and Dr. S. Muradian.

The Governor of the Larnaca District, and all classes in Cyprus, also heartily welcomed the orphanage, and are uniting their efforts to promote its interests. Seven children were already admitted in the orphanage one week after it was opened, when the writer left Cyprus for America.

N. E. YEISER.

Our Luther League Hymnal seems to grow in favor every month. The demand for the book has been very large and encouraging. If you are thinking of introducing a hymn book it will pay you to send us 60 cents for a copy of this book, and try it.

# The Bohemian Reformer

THE writings of Wyclif gave the first impulse to the reformation of Bohemia, as they were instrumental in converting John Huss. This renowned reformer was the child of poor parents and was born in 1373 in the small town of Hussinetz, in Bohemia. Huss received his A. M. degree from the University of Prague in 1398, and, entering the priesthood, in 1402 received the office of Bohemian preacher in the Bethlehem Chapel at Prague, and soon became confessor to Queen Sophia of Bavaria, wife of King Wenceslaus.

The spirit of Huss is finely displayed by an incident of his early years. One winter's evening his imagination was so strongly kindled by the story of the martyr's suffering in the "Life of St. Lawrence" he was ready to thrust his hand into the fire, but was prevented. When he was questioned regarding his design he simply answered: "I was only trying what part of the tortures of this holy man I might be capable of enduring."

In his attacks on the erroneous doctrines of the papacy, transubstantiation, the exaltation of tradition above the Word of God, and indulgences for sins, Huss had the sympathy of the Queen, as well as a somewhat more than perfunctory support of King Wenceslaus himself, who bore a grudge against the papacy for a personal affront received from Rome. Promptly excommunicated, Huss was not permitted by the King and his countrymen to appear before the tribunal at Rome. The ambassadors sent by the King to assure the Pope their priest was correct in doctrine and life were themselves imprisoned.

He was summoned to the Council of Constance, and arrived there on November 3, 1414, with his Bohemian escort. On December 24 the Emperor arrived at Constance, but before his arrival, the Pope, claiming to be overborne by the cardinals, and the latter denying any layman's right or power to interfere in such matters, he was arrested and imprisoned. When Sigismund heard of this he ordered his release; but the cardinals soon, and notwithstanding the Emperor's passport, through principles of alleged expediency, prevailed on him to countermand the order, and Huss continued to suffer in a foul dungeon, where he nearly died of a fever.

On June 7, 1418, Huss was led before the Council and the Emperor. The Emperor's part was painful. John Huss, for whose freedom he had pledged his imperial word, stood before him with a numerous guard, loaded with chains. Though he came with the hope of devising some way of escape for Huss that should clear his conscience of reproach, it was all in vain. Finally, on July 6, on Huss's forty-second birthday, after a mock trial at the Emperor's insistence, the Reformer was condemned and publicly degraded. The few words allowed him were drowned by the shameful noise of the murderers. Huss began: "I came here of my own free will, under the public faith and protection of the Emperor, here present." Sigismund, it is said, blushed deeply. At Worms, Charles V, when urged to violate Luther's safe conduct, recalled this incident in saying: "What, do you want me to blush also?" In bitterness, his hands completely tied, all that Sigismund, though a king, could say, was: "Let him die, then!" when even his friends' expostulations with Huss to modify his views proved ineffectual. His calm dignity and mildness made a wonderful impression. "Oh, holy innocence!" he cried, when a simple peasant threw a faggot on the pile, thinking thereby to propitiate heaven. One bishop died and another is said to have been converted at the sight.

When the Duke of Bavaria rode up close to the stake and besought him not to die in his deadly errors, in a clear voice Huss replied: "I have ever taught according to God's Word, and will still hold fast the truth, which this very hour I shall seal with my death." As fire was set to the pile he began to sing an ancient Bohemian hymn, and after the words "And take me to Thyself, to live with Thee forever," the smoke stifled his voice. The gentle spirit of the martyr for truth entered the presence of his Lord and Master in a chariot of fire. The ashes and the earth for a depth of 4 feet was dug up and all together thrown into the Rhine. The worst thing Rome ever did to foster evangelical truth was to burn Huss, scatter his ashes and the earth of his funeral pyre upon the Rhine. Instead of suppressing, it desseminated truth and was one of the steps that made Luther possible." OMNEB.

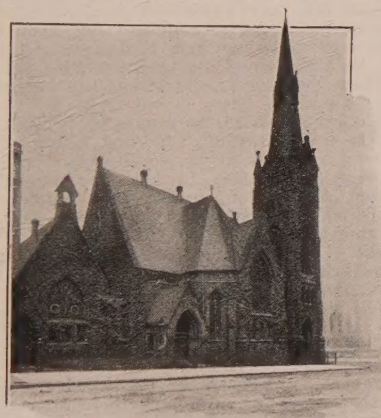
A FLEMISH physician planted in a pot of earth weighing 200 pounds a willow branch weighing 5 pounds. He kept the plant well watered, and in five years the willow had gained 164 pounds in weight, while the earth in the pot had lost only 2 ounces. Van Helmont inferred that the plant's gain was due only to the water which had been supplied. Modern botanical science proves that the gain was in a great measure due to the carbon absorbed from the air. So it is true that strong spiritual characters are built up out of the spiritual atmosphere in which they live.—*Bible Advocate.*

# Luther League of Pennsylvania

## Eleventh Annual Convention, Pittsburgh, October 18-19

By Anna M. Landis

THE eleventh annual convention of the Luther League of Pennsylvania, held in Dr. D. H. Geissinger's Church, Grant street, Pittsburgh, Tuesday and Wednesday, October 18 and 19, was the largest gathering of young Lutherans in the history of the State organization. It was a grand reunion of loyal Christian workers of the Church of the Reformation, and those who had the blessed privilege of attending the sessions will never forget the earnest enthusiasm of the entire convention. Everything possible was done for the pleasure and comfort of all who attended this great convention, and all praise and gratitude is due



FIRST LUTHERAN CHURCH, PITTSBURGH

the members of the Pittsburgh Central and the local League of the First Lutheran Church, in which the convention was held.

### Tuesday Afternoon

The first session opened at 2.30 o'clock, Rev. E. A. Trabert of Uniontown conducting the services. The convention sang "Holy, Holy, Holy," after which the 24th Psalm was read and prayer offered.

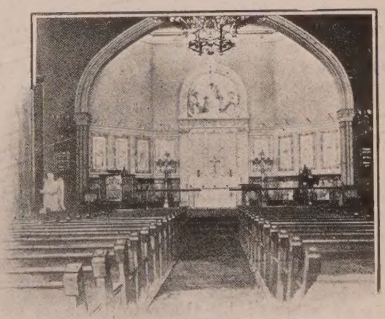
Addresses of welcome were made by Rev. Jerome M. Guss of Etna, president of the Pittsburgh Central League, and Dr. D. H. Geissinger, pastor of the First Lutheran Church of the convention city. President A. Raymond Bard responded to these addresses, thanking the friends in both the Pittsburgh Central and the local League of the First Church for their expressions of hearty welcome.

After singing "Come, Thou Almighty King," the report of the president was read. A motion was made that this report and all other reports, with the exception of the treasurer's, be referred to a Committee on Resolutions. President Bard's report follows:

The celebration of the tenth anniversary of the formation of the Luther League of Pennsylvania is an event of no little importance to those who are truly interested in the Evangelical Lutheran Church. The prophecies that predicted an early death for this child of the Church were long since proved to be fallacies, for the Luther League has marched steadily on, gaining new friends and new strength year after year. The intense enthusiasm that ushered in the birth of this organization gave way years ago to a sober sense of the importance of the new movement. Aided by unselfish, tireless pastors, and earnest, devoted laymen, the Luther League has clearly proven its right to existence by the character of its work.

That there is the right kind of enthusiasm among our members was shown at the Tenth Annual Convention, held in Reading, just one year ago. The effects of that stirring meeting have been shown in the very gratifying increase in membership and in the upward tendency that has characterized the work of many districts during the past year. There have been marked improvements all along the line, and the Luther League of Pennsylvania at the present time is better equipped to do efficient and telling work than ever before.

In the administration of the affairs of this organization during the past year, there is not a single unpleasant feature to record. All dealings with societies and individuals have been



INTERIOR OF FIRST LUTHERAN CHURCH

marked by uniform courtesy. In previous reports it was necessary to call attention to the neglect on the part of many of the officers of the minor bodies to pay proper attention to communications sent them by officials of this body. There has been a great improvement in this during the past year, as, with few exceptions, prompt and satisfactory replies to letters requesting information were the rule, rather than the exception.

The Executive Committee held meetings during the year whenever necessary, and in common with all the officers and standing commit-

tees, performed every duty that was within its province.

Your president received and accepted more invitations to address central and local societies during the past year than any previous year of his incumbency of the office. As a consequence, he was enabled to meet hundreds of active workers and to gain knowledge of the work of the organizations visited, all of which was of inestimable benefit to him. The meetings of the Philadelphia, Allentown, Berks County, Lancaster and Greensburg Districts that he was privileged to attend, showed great interest in the work on the part of not only the Luther Leaguers themselves, but the average church members. The same can be said of the local societies in the above named Centrals and also in those of the B. M. C. District that were visited.

Particularly gratifying is the character of the work that is engaging the attention of the various centrals and locals. The reports of the treasurers of the different boards of both branches of the Church show that the contributions from Luther Leagues and kindred societies betoken a substantial interest in every branch of benevolence and church work. Especially noteworthy is the missionary zeal of the Upper Lehigh Valley and the Northwestern Pennsylvania Centrals. The former central also showed its interest in one of the Church's charitable institutions by holding a meeting there, notwithstanding it was beyond the bounds of the central.

The Allentown Central has shown exceptional activity in two distinct lines of work. Its effort to raise funds for the building of Luther League Hall at Muhlenburg College has attracted widespread attention and has met with distinguished success. It has likewise done an important work for church literature by compiling and publishing valuable explanations of the common service.

The most important work of the Berks County Central was the publishing of the complete proceedings, including all the papers presented, of the Tenth Annual Convention. These reports were widely circulated, free of charge, throughout the State, and have tended to give the Church at large a true insight of the importance of the work of the Luther League. It has also assumed the responsibility for the publication of a booklet containing the history and life work of all Luthern ministers who have labored in Berks County.

The Greensburg Central, in addition to great general activity, has likewise done something in the publication line by issuing an excellent and profitable pamphlet, entitled "Practical Suggestions," which could be used to good advantage by every central connected with the Luther League of Pennsylvania.

The splendid work of the Pittsburgh Central is well attested by the completeness of the arrangements for this convention, and especially to be commended is the handsome and instructive booklet, published and widely circulated throughout the length and breadth of the State just prior to this convention.

At a recent convention of the Schuylkill County Central arrangements were made to carry out in full all the recommendations made to Central Leagues at the Tenth Annual Convention.

Your president takes this opportunity of extending his sincere thanks to all those pastors and young people who have sent him programmes and newspaper clippings of central and local meetings, and for the numerous encouraging letters that have made his labors so enjoyable. Were it not for the constant kindness of workers from every section of the State and the pleasure derived from their letters, the task of attending to the steadily increasing correspondence would be most laborious. To give an idea of the amount of correspondence required to carry on the work of this organization it might be stated that the president alone received on an average, three and sent out seven letters per week during the past year. The many requests for information that were received show that there has been a keen awakening on the part of the central and local leagues to the advantage and importance of having closer relations with the State League, a point that was strongly urged at the last convention.

During the year Miss Emma King, our Recording Secretary, resigned her position owing to her leaving the State permanently. The president appointed Miss Anna M. Landis to fill the unexpired term.

The following recommendations are herewith submitted:

1. That those centrals that have been holding only one meeting per year be requested to carefully consider the advisability of meeting semi-annually, or quarterly, if local conditions will permit. This is suggested because in several centrals it has been suggested to diminish the number of meetings, although it has been the experience of many workers that greater interest can be maintained and more work done in cases where two or four meetings are held annually, than where there is but one.

2. That every central be requested to take up shortly the consideration of holding, either within its own confines or in conjunction with a neighboring central, a Luther League rally, picnic or convocation during the summer of 1905. It may be that the bringing together of large numbers of Lutherans to spend a day in social and religious converse may be the means of stimulating interest in the work of the Luther League and broadening its influence.

3. That every central that has not already done so be requested to discuss the advisability of forming a Junior Luther League in each congregation connected with it.

4. That every central be requested to keep constantly before its members the importance of the support of the General Secretary, of the LUTHER LEAGUE REVIEW and its publications, the church papers, and every branch of church benevolence, in order that the Luther League's sphere of activity and usefulness may be greatly increased and that its members may become true and devoted Lutherans in every sense of the word.

5. That, if possible, the services of the General Secretary be secured for a sufficient time to enable him to make a careful canvass of the field in Pennsylvania in the interest of the Luther League, to visit and endeavor to strengthen every existing central and to assist in the organization of new ones wherever practicable.

6. That in the event of the foregoing recommendation being adopted and agreed to by the General Secretary, the Corresponding Secretary of this body be instructed to enter into correspondence with each central in order to arrange a complete and satisfactory itinerary as soon after the close of this convention as may be deemed advisable.

With renewed and heartfelt thanks for the numberless courtesies extended during the year just past, as well as the three years preceding it, and the hope that this great convention may

be the means of creating new enthusiasm and of inspiring us with fresh zeal for the successful prosecution of our important and beloved work,

Very cordially yours,

A. RAYMOND BARD, President.

READING, PA., October 18, 1904.

The treasurer's report was referred to an auditing committee of three. Reports of the corresponding secretary and Press Committee were read and referred to the Committee on Resolutions. The statistical secretary presented a very thorough report of the work done by the central Leagues of the State during the year 1904.

Lewis E. Huseman favored the convention with a pleasing solo, entitled "Jehovah Great." Miss Zoe Belle Hirt of Erie, Pa., read in a pleasing manner a thoroughly prepared paper on the topic "The Luther League Upward," as follows:

## Luther League of Pennsylvania—Report of Statistical Secretary

PITTSBURGH, October 18, 1904.

| | Central. | Locals. | Membership. Senior. | Junior. | Total. | Gain. | Loss. | Offerings. Local. | Benevolent. | Total. |
|---|---|---|---|---|---|---|---|---|---|---|
| 1. | Somerset | 18 | 842 | 147 | 989 | 229 | ... | $547.88 | $208.83 | $756.71 |
| 2. | Northeastern | 11 | 574 | 90 | 664 | 106 | ... | 485.65 | 19.55 | 505.20 |
| 3. | Lancaster | 13 | 904 | 267 | 1,171 | 229 | ... | .... | .... | .... |
| 4. | Philadelphia | 23 | 1,475 | 50 | 1,525 | 472 | ... | 851.29 | 227.57 | 1,078.86 |
| 5. | Upper L. V. | 18 | 897 | 91 | 988 | 195 | ... | 1,647.23 | 540.70 | 2,187.93 |
| 6. | Allentown | 28 | 2,316 | 317 | 2,633 | 1,349 | ... | 779.65 | 229.50 | 1,409.15 |
| 7. | Greensburg | 14 | 822 | 55 | 877 | 632 | ... | 402.13 | 115.37 | 517.50 |
| 8. | Pittsburgh | 22 | 1,252 | 425 | 1,677 | 780 | ... | 855.98 | 832.07 | 1,688.05 |
| 9. | Bucks M. and C. | 25 | 3,077 | 106 | 3,183 | 791 | ... | 468.65 | 400.50 | 869.15 |
| 10. | Northwestern | 12 | 1,196 | 252 | 1,448 | 473 | ... | 2,215.00 | 181.15 | 2,396.15 |
| 11. | York County | 24 | 2,073 | ... | 2,073 | 1,211 | ... | 1,138.00 | 1,757.00 | 2,895.00 |
| 12. | Catawissa | 26 | 963 | 325 | 1,288 | 162 | ... | 235.49 | 625.00 | 860.49 |
| 13. | Schuylkill | 17 | 1,161 | 207 | 1,368 | 177 | ... | 781.00 | 75.00 | 856.00 |
| 14. | Williamsport | 18 | 1,219 | 76 | 1,295 | 274 | ... | 1,092.86 | 125.95 | 1,218.81 |
| 15. | Kittanning | 10 | 252 | 68 | 320 | ... | 66 | 242.81 | 120.87 | 363.68 |
| 16. | Berks County | 26 | 1,802 | 249 | 2,051 | 152 | ... | 40.00 | 97.00 | 137.00 |
| 17. | Clinton C. and U. | 14 | 694 | 49 | 743 | ... | 350 | 24.00 | 2.00 | 26.00 |
| | Totals | 329 | 21,519 | 2,774 | 24,293 | *7,232 | 416 | $11,807.62 | $5,958.06 | $17,765.68 |

* Net gain, 6,816.

Let us roll back the curtain of the ages and gaze for a few moments at one of the most wonderful scenes in all history.

It is evening—the last rays of the setting sun still gild the hill tops, but the night shadows hang low over the valleys. Our attention is called to a spot near the foot of a wild, rocky hill, where a solitary traveler has come into view. If there can be degrees of desolation in such a region, this particular place is the most desolate of all. Our pity for the wanderer increases when we know that he is an exile from his father's home in Beersheba, where he had been nourished from his earliest youth with all the tenderness and solicitude of an indulgent and doting mother's love. And now, here he is, more than 50 miles from home, in a country where there is no law for the protection of travelers. He is afraid to be alone, but still more afraid of such company as he is likely to meet. Weary, hungry, homesick, he feels that the God of his fathers has forsaken him. The darkness of his soul is deeper than the shadows of night. The utter loneliness of the barren hill is in sympathy with the feeling of solitude and desertion that weighs upon his heart. Utterly desolate, he takes of the stones of that place, and puts them for his pillow, and lies down to sleep.

But when man loses all confidence in himself, it is God's time to help. When the erring child sees and deplores the folly of all worldly devices, it is God's time to give light and hope from above—to show the way *upward.*

And so the Almighty Father has compassion on this lone traveler, for the sleeping exile dreams, and "Behold a ladder is set up on the earth, and the top of it reaches to heaven." There is the pathway of communication between earth and heaven, glorious as the gates of the morning, firm as the everlasting mountains, open and free as the boundless realm of air. "And, behold, the angels of God ascending and descending on it"—living messengers passing up and down the terraced steep. And then at the top, where the steps are lost in the surpassing splendor of a throne, great and high, there stands the Lord Himself, giving forth a voice renewing the promise given to Abraham and Isaac, of mercy, of protection, and of everlasting blessing. And when the astonished sleeper awakes, trembling with wonder, fear and joy, he exclaims: "Surely the Lord is in this place! This is none other than the house of God, and this is the gate of heaven." And so he calls the name of the place Bethel.

This is the wonderful old story that came to my mind when I received word that I had been chosen to present, at this convention, a paper on the topic—"The Luther League Upward."

I believe that the day is past when even the most timid Lutherans oppose the Luther League movement, fearing that it will tend to weaken, rather than strengthen the church organization. It has been some time since we have heard any serious arguments urged in disparagement of the League. But, fellow Leaguers, we have yet to prove that the early opposition was not wise—that the fears of the objectors were unfounded.

True, we have now been in existence for more than a decade, and those who attended that glorious convention of our National Luther League in Buffalo cannot but feel that the Luther League of America is a child of whom our mother church can be justly proud. However, this same mother, prompted by sad experience, bids us take heed lest we stumble.

The early Christian church, notwithstanding the most violent persecution, existed in spotless purity for more than three centuries. But when all opposition was removed, when persecution ceased, when the emperor ascended the throne and proclaimed Christianity as the religion of the empire, then the deacons and bishops were unable to endure, undazzled, the sudden access of pomp. If such was the

experience of our Spiritual mother, against whom Christ declared the gates of hell shall not prevail, who will say that no dangers confront the Luther League in these *our* days of prosperity? Our only safety lies in maintaining our position as now established, and moving steadily upward. Our great danger lies in any tendency to shift our position to the right or the left. And this danger is enhanced by our frequent inability to distinguish between moving upward and being side tracked.

We see in Jacob's night at Bethel much to guide us in the consideration of our subject. God led him to Bethel—Bethel, the House of God.

Luther Leaguers, we must all start our upward journey at Bethel. That *is* where the Luther League started when we took for our motto, "Of the Church—By the Church—For the Church." We are living in an age when the multitude has lost its enthusiasm for the House of God. Empty pews on every warm Sunday, every cold Sunday, every rainy Sunday, bear witness to this startling fact. We are living in a day when millions of dollars are being spent in erecting and equipping gymnasiums for developing the body of man, millions more for building and equipping schools, colleges and universities for developing the mind of man, but the churches built for developing the soul of man are being deserted.

Luther Leaguers of Pennsylvania, if we do not live up to every word of our motto we have no right to exist—nor shall we exist long.

We must be "Of the Church." The church of the Reformation is not a stagnant pool—it is a living stream. That stream has run down through the ages, broadening and deepening till we have that fullness of worship and doctrine which constitutes her peculiar beauty and strength. And the Luther League dare not be a muddy little stream emptying impure contents into the church's living crystal current. It must be a part of the one great stream of Christendom, turned into a special channel. It must drop nothing old, take up nothing new—simply flow on to its glorious destiny. We must be "By the Church"—that is, we must be regulated by the church and made churchly in everything we do. Our methods of work must be consistent with sound churchly practice. We dare not bring disgrace on the church by catering to that which is purely animal or intellectual. The society which exists for the sole purpose of giving its members a "good time" is, indeed, a muddy stream—yes, we go further—it is a curse to the church. If the Gospel will not attract and save young people, nothing will. We must be "For the Church"—the church militant, and, through it, the church triumphant. To build up the church by building up her individual members in all that pertains to the church must be our one great aim.

But Bethel is not heaven, nor even the road thither—it is but the gate. Before Jacob's vision he saw nothing about the place but cold, hard stones. Ah! but God was there, and he caused the weary slumberer to dream and see a wondrous vision—"Behold, a ladder set up on the earth, the top of it reaching unto heaven, and the Lord standing above it." 'Tis the very vision revealed unto us every time we turn to the Word of God. "A ladder set up on the earth and the top of it reaching heaven?" Yes—listen to the words—"I am the way, the truth, and the life; no man cometh to the Father, but by me." Glorious vision for all believers. But mark well that this "way" is pointed out to us nowhere except in God's written word.

It has been truly said that by way of pre-eminence, this era has been one of criticism and destruction. And strangely enough, the Bible has been the center of storm and attack. All history shows that it has ever been the fortune of any instrument that makes for influence, wealth or wisdom, to invite war and engender strife.

As Lutherans we stand, and have ever stood, just where all mankind must eventually stand. After the smoke of the battle has cleared away we shall see that the attempt to overthrow the Bible, or even a word of its inspired contents, has met its Waterloo. "The grass withereth, the hills perish, the mountains fall, but the Word of our God standeth forever." But miserable, indeed, will be all those who, bearing the name of Christian and Lutheran, meet Paul and John and Luther, having had no part in their battle, having received no scar and won no spur, having never sought to correct the weakness of the present church, by lending it their example and influence, and by defending the Divine Book of Truth. And, in order to be armed for the conflict with sin and doubt, we must study God's Holy Word, and along with it, the system of Christian doctrine as taught by our church. And for this very purpose the Luther League Topics are prepared. What would be the result on the next generation if our over 50,000 Luther Leaguers of America (or even our 24,000 Leaguers of Pennsylvania) would spend one hour each week in earnest, prayerful study of God's Written Word, in addition to regular attendance upon every other service in God's House, and then spend the rest of the week in living what they had learned?

"Who knoweth whether we are come to the kingdom for such a time as this?"

And now let us look for a few moments at the "Way"—"the ladder set up on the earth and the top of it reaching unto heaven."

If the wonderful vision which Jacob saw that night at Bethel caused him to tremble with wonder, fear and joy, what must be our feelings when we see this vastly more wondrous "way" revealed in God's Book of Life to us children of men.

To the multitudes lost in the wilderness of sin, doubt, unbelief and heathendom, Christ is the "way" home.

There was another part to Jacob's vision. There were the angels of God ascending and descending on the ladder. What significance had they for the disheartened sleeper? I know of no authority for my idea, but I think every ascending angel was a prayer, and every descending angel was an answer—prayers heard and answered through Jesus Christ.

Much, yes, *everything*, depends on our being a praying League. If our devotional meetings would accomplish nothing more than to train our members to pray whenever called upon, the Luther League would be accomplishing enough to make its existence a blessing to the church. I have heard of a church council in a large and influential congregation, which conducted business in the absence of the pastor, without prayer, because not one of those church-fathers had learned to pray aloud before others.

And then, we must pray not only as individual Leaguers, but as one great body. Jeremy Taylor says: "The great blessing of the communion of saints is that a prayer united is strong, like a well ordered army, and God loves to be tied fast with such cords of love, and constrained with a holy violence."

But whatever we beg of God, let us also work for it, if the thing be a matter of duty. We must study our prayers and read our duty in our petitions.

"Still then heavenward! heavenward still!
This shall be our watchword ever;
Heaven's delights our hearts shall fill,
Chasing joys that filled them never.
Christ Himself the way has led,
Joyful in His steps we tread."

This subject was further discussed by Dr. A. L. Yount of Greensburg, Dr. Belfour of Allegheny, Rev. Philip Andreen of Pittsburgh, Dr. J. F. Hartman, Lafayette Hill, and Rev. Roeder Butler.

The following committees were appointed by the president: Auditing Committee—P. Walter Banker, W. H. Landis and Wm. N. McNair; Resolution Committee—George A. Baldwin, Rev. I. O. Baker, Rev. J. O. Schlenker, Rev. Robert L. Patterson, F. J. Bergstresser, F. W. Arnold and Dr. Otto J. Specker.

A brief talk was given by the National President, Wm. C. Stoever, Esq., on the Luther League movement in Australia.

Greetings from James M. Reynolds, president of the New York State League, and the Father Heyer Missionary Society of the Mt. Airy Theological Seminary at Philadelphia were read.

The session closed with the hymn "All Hail the Power of Jesus Name."

### Evening Service

The evening session began at 7.30 o'clock with an organ prelude, followed by an anthem, "Arise, oh ye servants of God," by the choir. At the close of the Vesper service, conducted by Rev. Jerome M. Guss of Etna, Rev. Luther M. Kuhns, National Secretary, addressed the convention. The convention was also favored with an address by the National President, William C. Stoever, Esq.

After singing the Luther League Rally Hymn, E. Augustus Miller, Esq., of Philadelphia, gave a review of the League during the past ten years. He said in part:

It is neither my intention or desire to present a resume of the past ten years by rehearsing to you uninteresting and unsatisfactory statistics. As I understand it, the desire of the committee is that I should give a general survey of what has been accomplished by the Luther League of Pennsylvania since its organization. I cannot refrain, however, from noting one singular coincidence that an examination of the programmes of our first six conventions reveals. Upon each appears the name of one who has since been called to his eternal reward. They are the following: Rev. Dr. Barnitz, Rev. Dr. Anspach, Rev. Dr. Baugher, Rev. Dr. Wile, Rev. W. F. Rick and Hon. R. E. Pattison, the last of whom, as Governor of the State, welcomed the delegates to the city of Harrisburg when they met for organization.

PITTSBURGH FROM THE "POINT"

The life of the State League is so intimately associated and connected with that of the National, organized in this church a year and a half later, that to speak of the one is to tell of the other. What then has been accomplished by this Luther League the past ten years? In this utilitarian age, the right to exist and live must be proven, not by principle or profession alone, but by accomplishment. "Why cumbereth it the ground," asked the husbandman of the parable concerning the unfruitful tree. To be void in useful result and lacking in accomplishment makes of any organization a cumberer of the ground. Is the Luther League, then, after an existence of ten years, able to justify its right to life by pointing to aught of useful accomplishment.

In the first place, has it not set the church to thinking? Here was a mighty force and energy in the church that in large measure was not utilized, but allowed to lie dormant. The church at large seemed ignorant of her youth as an active, energetic force. This power being set in motion, through the agency of the League, has made the church think. If only

men everywhere could be made to stop and think how comparatively easy would be the evangelization of the world. 'Twas when the Prodigal sat down and thought that the desire to return to that father's house grew within him, which led to his arising and going to the father. Everywhere active operation and utilization of force follows the thinking.

In the second place, the League has organized an effective, active force in the church. Power without organized agencies for utilization is of little if any value. The same force and energy which is made active and efficient through the agency of the League would lack all its vital power and lose much if not all its accomplishment if unorganized. It is through this organization of our young people that our Reading Course, our Topics, and the whole awakening of this dormant force within the church has become an actuality.

Then, again, this Luther League in the past ten years has planted seeds of missionary activity. The church is coming more and more to a realization of the fact that congregational life is so interwoven with missionary activity that the lack of one surely means the lack of the other. The Luther League has sought in season and out of season to awaken its members to their responsibility in obeying the Lord's pre-ascension commandment to preach the Gospel to all the world.

The Luther League has also encouraged among its members a wider knowledge of the church, her faith, history and needs. Examine if you will the programmes of these Conventions, and glance at the topics arranged for papers and discussions, and see how great the effort has been to assist in the education. What object have the reading courses other than to make our members "lively stones" in that spiritual house of which Christ Himself is the corner stone.

Finally, do we feel justified in saying that this movement has deepened among its members a religious consciousness? Paul at Athens charged the people that they were too superstitious or religious. If Paul were to preach in any of our large cities to-day certainly he could not make the same assertion concerning their people. Time and energy are so spent in making money that religion is given but little attention. As against this prevailing tendency of the times the church must use her best endeavors. The League as an agency of and in the church we believe, in a measure at least, is doing this. These things which she has done and is doing, which are revealed in the REVIEW of the past ten years, we believe, justify her existence.

The Choral Union sang, "God Is Our Refuge and Strength." The convention sang "Now Thank We All Our God," closing with the Vesper service and benediction.

### Wednesday Morning

The opening services of the third session were conducted by Rev. H. K. Shanor of Harmony, Pa. The hymn "Holy, Holy, Holy" was sung, after which the 90th Psalm was sung and prayer offered. The convention then sang "Jesus Shall Reign Where'er the Sun." A beautiful solo entitled "Choir Invisible," was rendered by Miss Katherine De Brunner.

The speaker for the morning session was W. H. Rupple, Esq., of Somerset, who addressed the convention on the subject "The Luther League Downward." Among other things Mr. Rupple said:

To stand on Pisgah's top and take a general view of the Promised Land, contemplating its fertile plains, broad valleys and rich fields, buoyed with the hope of conquest, and with the expectation of realizing the promise that this is to be the great center of Jehovah worship, is more pleasing to human nature than to be actively engaged in the work of subjugation, and of supplanting the various forms of idolatry with the true worship of Israel's God. And so in our life work we naturally prefer to look at results—at the fruits that crown our efforts, rather than at the means by which those ends are reached. There is so much of satisfaction in the possession of spiritual advantages and God-given privileges that we dislike to be hampered by the slow processes by which that possession is attained. Nevertheless, it is a fundamental principle of law, both natural and revealed, that only those blessings are truly enjoyed which are striven for and obtained by honest, persistent and strenuous effort. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground," was not uttered as a reminder of transgression, nor, as is popularly supposed, as condemnatory of the sinful state of man brought about by the fall, but merely as depicting man in his imperfect state, with the natural environments consequent upon the striving for objects not yet within the grasp, but which it is desired to reduce to possession.

There is work to do, and every person ought to be a willing worker. Each should be a wage earner, not only from the material standpoint of commanding compensation for services rendered, but from the higher and nobler view of meriting the Divine approbation for faithfulness to duty in the Lord's vineyard.

Differing from many so called religious societies, the Luther League does not pretend to be a separate or independent organization, but does its work under the great charter which clothes the church with divine authority and power; the League does not claim an existence distinct from that of the church, but professes to be a part of the church. And, therefore, to be informed as to the means for reaching men to save them ffom sin it is only necessary to recur to the teaching of the Lutheran Church and learn authoritatively what is taught on the subject. As our church recognizes only the Word of God and the sacraments as means of grace, and as the League, as an organization, has nothing to do with administering the sacraments, we are confined in our work practically to the dissemination of the truth as it is found in God's Holy Book. The work of the League ought not be confined alone to the general study of the Bible—a work so far as the public is concerned committed largely to the catechetical class and the Sunday school, but the League's work ought to direct special attention to the doctrine and general practices and work of the church to which it belongs. The topics assigned of late years by our League and which have been so widely studied, cannot fail to be prolific of the highest good to our beloved church.

Of course, in the main, this is simply a study of the Bible, but it is a study of the Bible from a Lutheran standpoint, an obtaining of a better knowledge of God's Word as understood and taught by our church. It is to the impartation of these truths to the individual and to the community of individuals with which the League comes in contact, that we must

largely look; and upon which we must depend for proper results.

In our intercourse with men of the world we ought never neglect an opportunity to woo them for service in the Master's cause. We may not, indeed, cannot, always win them, but having done our utmost to awaken the promptings of their better nature, having, if at all possible, brought them into contact with, and under the influence of, the Book of Life, our tangible efforts cease, and our faith must resort with its burdens to fervent prayer. Under no circumstances must we discount the true value of prayer. No matter how enthusiastic, capable or resourceful the worker may be, prayer must be the *sine qua non* in all Christian work, for as a second nail is held to the first by the power of a magnet in contact with the first nail, so a second person is often bound to the cross by the coercive force imparted by contact with another whose mediation through intercessory prayer has secured what human effort alone could not gain. "The supplication of a righteous man availeth much in its working."

We may grow weary in the hard struggle, we may almost despair because of the apparent hopelessness of the task, we may seem to fail in many of our most promising undertakings, yet we should ever remember that, with our duty wholly performed, we are not responsible for results—they belong to God, and in the final reckoning many providences that are now mysterious will be made plain. Latent forces to which our eyes are veiled will one day be revealed, and the seed that is sown in truth will spring up and bring forth fruit. The tired feet, the feeble hands, the languid limbs, shall enjoy the sweet rest which is assured as a reward of duty well done.

"Toil brings repose:
With noontide fervors beating,
When droop thy temples o'er thy breast,
Cheer up, cheer up!
Gray twilight, cool and fleeting,
Wafts on its wing the hour of rest."

It is more delightful to meditate on the blessedness of the redeemed in heaven than to ponder over the duties and methods of leading lost souls back to a loving Saviour; but we are expected to do our full share in bringing about the triumph of the Cross. Men in depths of the degradation of sin, lost to all ideals of a higher life, unconscious even of their own true condition, are mutely and piteously pleading for deliverance. With a firm foothold on the Church and with one hand reaching up and grasping the cross of a crucified and risen Redeemer, let us extend the other hand downward to the young, the weak, the lost, and do all we can to lift them up and save them. Then will be exemplified in its fullest measure the theme "The Luther League—Downward."

Then having finished the work given us to do, may our reflections be of the most joyous character, and in looking back from the golden summit of the Mount of Opportunity, with the consciousness of a life well spent, realizing the full fruition of love's labor, looking confidently with unclouded faith into the future, with a vision of souls redeemed, united in singing praises to the Lamb that was slain, prepared for the glory that shall be revealed, even though it exceed that of the transfiguration, shall we in ecstacy be ready to exclaim "it is good for us to be here."

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

Discussion followed, and then the hymn, "My Faith Looks up to Thee," was sung by the convention, after which announcements were made by Rev. Charles Fegley of Allegheny and W. C. Stoever, Esq., of Philadelphia.

Dr. J. M. Reimensnyder of Milton reported on the Revision of the Constitution, which report was referred to the Committee on Resolutions.

F. A. Hartranft, Esq., of Philadelphia chairman of Muhlenburg Memorial Committee, reported on the work accomplished during the year as follows:

Your committee, who have in charge the Muhlenberg Memorial, beg leave to submit the following report:

After exhausting every known source of information, and securing all the pictures extant of Henry Melchior Muhlenberg, we submitted the pictures and our information to the sculptor with instructions to remodel the statuette, which was presented in plaster at the convention at Lewistown.

We are, however, of the opinion that if the convention will approve this model as a basis, that the full sized plaster model to be made from it will give us a very satisfacory statue. The picture has been submitted to those who have in any way knowledge (which, however, at best, is very meagre) of Dr. Muhlenberg; and, while no two agree that the model presents an exact likeness of the man according to their ideal, yet all are agreed that it presents a very general, and probably as satisfactory result as can be obtained in view of the fact that no authentic likeness of Dr. Muhlenberg is known to be in existence.

To secure a complete memorial, using this model for the statue in bronze, the same to be erected on a granite base, would cost not less than $3000, exclusive of the foundation, which latter, however, has already been donated.

We have already paid to the architect and sculptor $125 for their services thus far, leaving but a small balance in our treasury.

Your committee would recommend:

1. That the model herewith submitted be approved.
2. That the committee be authorized to raise at least $3000 to be expended in the erection of this memorial, and that they be authorized to solicit subscriptions for the same.
3. That a new committee, consisting of five members, who shall be within close proximity to the residence of the chairman, be appointed to continue this work. Respectfully submitted,

FRANK A. HARTRANFT, Chairman.

Mr. Hartranft requested that a committee of five be appointed to make further investigation. It was suggested that a fund of $3000 be raised for the erection of the monument.

Dr. Reimensnyder, chairman of the Extension Committee, reported the work accomplished by said committee, and this report was referred to Resolution Committee. The summary of the report is as follows:

State divided in seventeen districts composed of from three to seven counties. Letters were sent to workers in the various districts urging

them to co-operate in making the Eleventh Annual Convention a great success. This committee further sent a special letter to over 800 ministers in Pennsylvania. Letters were also sent to members of societies. Several hundred copies of the proceedings of the last State convention were mailed to individuals. This committee reported substantial gains in various districts. In the Erie District a membership of 1081 was reported. Four of the Leagues are supporting native students in India. One League has obligated itself to pay $100 for the support of a student in the Theological Seminary at Chicago.

It was regularly moved and seconded that henceforth all dues of Central Leagues, intended for Luther League purposes, shall pass through the hands of the State Treasurer. Remarks on this subject were made by Rev. P. Altpeter of Catawissa, W. C. Stoever and Dr. D. H. Geissinger.

Mr. E. F. Eilert, editor of the LUTHER LEAGUE REVIEW, brought personal greetings from the New York State League. He made reference to the late Dr. E. F. Moldenke of New York, in answer to whose question, at the first national convention held in Pittsburgh, whether the Luther League would stand on the Augsburg Confession, the entire convention arose as one man.

Rev. Luther M. Kuhns, National Secretary, then told of the vast field for Luther League work, and the good that is being accomplished.

Rev. Robert L. Patterson of Somerset made a motion that a committee of seven be appointed to nominate officers for the year 1905. The president appointed the following committee: Rev. Robert L. Patterson, Somerset Central; W. C. Stoever, Esq., Philadelphia Central; Rev. E. A. Trabert, Greensburg Central; Rev. E. F. Keever, Allentown Central; U. S. G. Finkbiner, B. M. C. Central. After announcements, the session closed with prayer by Rev. S. B. Stupp of Wheeling, W. Va.

At the close of the morning session luncheon was served to the delegates and visiting friends, after which a visit to the old Block House was enjoyed. The historical importance of this old landmark was explained by one of the members of the Daughters of the American Revolution.

### Wednesday Afternoon

Rev. Theodore Benze of Erie opened the services. Singing, "Come, Thou Almighty King," and reading responsively the 84th Psalm.

"The Luther League Outward" was presented by Rev. A. S. Fichthorn of Philadelphia, formerly a missionary in India. After his address an opportunity was given the delegates and visitors to ask questions on the work in the India Mission.

The report of the Credential Committee was read by Rev. Ira M. Wallace of Verona, acting chairman. This report showed a representation from 17 Centrals. The total number of delegates and visitors was 469.

The report of the Executive Committee, which was read by W. C. Stoever, chairman, was received, item by item, and then adopted as a whole.

Rev. Robert Patterson reported for the Committee on Resolutions as follows:

1. The recommendation that centrals hold meetings twice or four times a year, if possible.

2. The recommendation to centrals to organize Junior Leagues wherever possible.

3. That every central consider the advisability of holding, either within its own confines or in conjunction with a neighboring central, a Luther League rally, picnic or convocation during the summer of 1905.

4. The importance of supporting the LUTHER LEAGUE REVIEW, the maintenance of the work of the General Secretary, the church papers, her missions, her institutions of mercy and benevolence.

5. The reference to a systematic canvass of Pennsylvania by the General Secretary, with a view to establishing new centrals, and also that the Corresponding Secretary be instructed to write to each central to arrange an itinerary for the General Secretary.

This resolution was referred to the Executive Committee.

6. That the Statistical Secretary be directed to hereafter have a summary of his report printed and ready for distribution to the delegates at the annual convention.

7. That central and local Leagues promptly comply with the request of the Statistical Secretary for reports from their respective Leagues. Mr. Shollenberger, the Statistical Secretary, complimented for his labors.

8. That model constitution for both central and local Leagues be prepared, and that the present committee on the revision of the constitution be continued as an Advisory Committee until this work is completed.

9. After the reading of the ninth resolution regarding an appropriation for the use of the Extension Committee for extension work, a motion was made that the Executive Committee be instructed to appropriate the sum of $50 at once for the work of the Extension Committee.

The report of the Auditing Committee was read, and, on motion, it was received and adopted.

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| The treasurer's report showed a balance in the treasury up to October 19, 1903, of..... | $179.67 |
| Amounts received from October 20, 1903, to October 17, 1904..... | 325.15 |
| Total ..... | $504.82 |
| Expenditures from October 21, 1903, to September 24, 1904..... | $305.44 |
| Balance in treasury October 17, 1904. | $199.38 |

The report of the Nominating Committee, presented by Rev. E. A. Trabert, recommended the election of the following officers for the ensuing year:

President, A. Raymond Bard.

Recording Secretary, Miss Anna M. Landis.

Corresponding Secretary, Miss Ida H. Zinser.

Statistical Secretary, D. W. Shollenberger.

Treasurer, F. P. D. Miller.

A motion was made and favorably acted upon that the Executive Committee be authorized to purchase 1000 copies of LUTHER LEAGUE REVIEW containing the minutes of the convention, to be distributed among the Leagues.

A resolution was offered recommending that the Leagues of the State of Pennsylvania, both local and district, be requested to observe a day in October, 1905, which shall be selected by the Executive Committee of the Luther League of America, to commemorate the tenth anniversary of the organization of the National League in 1895.

The convention sang "All Hail the Power of Jesus' Name." Dr. Hartman led in prayer, and the session closed.

### Evening Session

The session opened with Vespers and anthem by Choral Union. The first speaker was Rev. J. E. Whitteker, D.D., of Lancaster, who presented in a masterly way the subject "The Leagues' Opportunities." Dr. Whitteker said:

A French writer says: "Opportunity has all her hair on her forehead; but when she has passed, you cannot call her back; she has no tuft whereby you can lay hold on her, for she is bald on the back part of her head, and never returns." This is somewhat fanciful, yet true to fact. Shakespeare, however, is happier in figure when he says:

"There is a tide in the affairs of men
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries;
On such a full sea are we now afloat,
And we must take the current when it serves,
Or lose our ventures."

He sticks, as it were, to the text. For what is opportunity, in its original sense, but "before the harbor," the full sea in front? And to reach it, one must watch the tide. Whether 'twere Latin or luck that led off in these exquisite lines, we know not; one thing we do know, Shakespeare at once was right and apt.

Opportunity—the outlet to the open sea, at full tide; the fit, convenient, suitable time; the favoring conjuncture of circumstances; put this in the forefront, with the Luther League launching its boat and heading straight for the broad expanse of church activities, and you have the figure brought down to date. And what is the League's opportunity? Whatever in the wide range of church work and church life calls for active, intelligent effort—there are the waters upon which the League must launch. And as the active features of League work center in the local organization, I may be pardoned if I confine myself to-night to local interests.

The local League has a life of its own, it has a spirit of its own. But as all created life depends upon a creating life, so the life of the League flows from its great creative source, the church; its spirit is that of the church. To separate the League from the church would be to cut the branch from the vine, to pull the foundation from beneath the building. All that the League is, therefore, as well as all that it aims to be, goes out from the church and centers in upon the church. To the League the church is all and in all; hence the motto: "Of the Church, by the Church, for the Church."

1. A leading opportunity of the League is along social lines. Man is distinctively a social being; he is born for society; every relation of life is a social relation. Put him where he is deprived of social advantages and you unman him. The church is a social organization—the communion of saints, the fellowship of believers. The social side of our nature, therefore, dare not be neglected. If the church does not supply

A. RAYMOND BARD, PRESIDENT

the social want, the world will. Here, then, is the League's opportunity. The social appetite is keenest in young life; it must be satisfied—not on the things which pervert taste, but on things which refine it. And just here lies the League's greatest danger. It starts out to win the world, but in doing so it becomes a sort of friendly rival, and commonly makes the grave mistake of adopting worldly methods. In its eagerness to catch the young it caters to the natural taste instead of cultivating a religious taste. Worldly pastime in the church is the latest device of the devil, or, rather, an old trick revived. If he can get the church to live and act in worldly ways he has not merely sidetracked her, he has actually hitched her, as an engine, to haul his train.

No, Luther Leaguers, a sublimer opportunity lies before us than world methods and world ends, even the placing of the individual soul in the proper relation to Christ by His church, and every social feature of League life must tend in that direction. The music of the League must be sacred music; the talks in the League should be serious talks. When I say "serious," I do not mean "sour," and when I say

"sacred," I do not mean "sombre and sad." There is such a thing as lightness without levity; we can surely be sprightly without being silly. To the worldling the social side of church life, with its churchly limitations, would have no attraction; but to one alive in Christ it should be full of quickening interest. Pleasure is a relative term. The ignorant find pleasure in one thing, the educated in another; the vicious in one thing, the virtuous in another; the man of the world in one thing, the man of the church in another. What we need in the church is regenerating power, not entertaining power. Then the young will seek her, though death crouches at her very doors. Think of the early church—what men and women, and children even, endured for the Gospel's sake—the rack, the stake, the blood stained jaws of wild beasts. And yet they thronged her gates; neither fire nor sword, fierce lions nor famished dogs, could keep them out. To infuse that martyr spirit, if need be, into the hearts and lives of the young is the supreme opportunity of the hour. But to do this the social idea of the League must be essentially different, in form and spirit, from the petty things that attract and entertain the frivolous and frolicky creatures of sense; it must be elevated and elevating—lifted far above ordinary pastimes, and lifting up, more and more, into that which savors of the heavenly and divine. If we live in the spirit, we must also walk in the spirit.

2. A second opportunity of the League is along educational lines. There is no church that, from its beginning, has laid so much stress on the privileges and duties of its lay members as has our own Lutheran Church; and no church has furnished as little opportunity, in an educational way, for the intelligent exercise of their privileges and the capable performance of their duties.

But now the Luther League has opened up vast opportunities; it has become a school of training for useful effort in all lines of church activity. The very structure of the League is educational. It is a deliberative body—an executive body, as well. Working under a constitution, with officers to direct its movements and committees to carry out its enactments, it trains its members along the lines that they shall follow when the affairs of the church fall into their hands. But this learning dare not stop with the routine of regular League sessions. It should run out into well defined channels. In the catechetical class the foundations are laid for intelligent church life. In the Sunday school the children are taught the facts and philosophy of Bible history, the moral and saving truths of the Book. From the pulpit they are instructed along the same lines, with special emphasis on spiritual applications. But where or under what circumstances shall our young people become familiar with the glorious history of our church—her battles and her victories? When shall they, for themselves, take up the systematic study of her teachings? Here, then, is a field for League work, a magnificent opening for educational effort. The ignorance of many of our young men and women, in past days, as to the real genius and life of our church was alarming. Her strength, her distinctive doctrines, the sphere of her activities—so little was known of these things; worse than that, so few seemed to care for them! But the League, by her Reading Course, her REVIEW, her Topics, is beginning to break down this indifference, to bridge over the awful chasm; and patient, persistent effort in the direction of a distinctively League Literature will give us marvelous results. The field is boundless. It should not be limited to history and doctrine; it should deal as well with church music, with forms of worship, with church architecture, with everything that has to do with our life in the church and our usefulness in the development of the church. The League is not an aimless thing; it was not gotten up for claptrap purposes; it is designed as a training school for useful, intelligent service in every department of church activity; it was instituted to interest our young men and women in all the enterprises of the entire church and make them capable to bear their share of the burden in church work. And to do this the educational side of League life dare not be ignored.

3. And all this but paves the way for the third great opportunity that lies before the League—the working side of League life. I pity the League that has nothing to do, that sees nothing to do; I pity it because it is destined to die. Every healthful life is full of action; when action ceases the life itself hangs in the balance. And, oh, the opportunities that here open up; rank upon rank, they march by with banners to the breeze, and they all but cry, "Come and plan, come and work, come and fight, come and win!" It is not necessary that every League should engage in the same line of action. One might manage a mission Sunday school, another might devote its energies to the Home and Foreign Field, a third might measure its usefulness by the needs of the parent church. Each must be governed by circumstances; but one and all should be doing something, and that something, in the main, for some one else—a doing good to all men according to opportunity. There must be no drones in the hive of the church.

There are certain principles, however, which should govern the League in laying hold of its opportunities. It should not attempt impossibilities. To do that means failure, and failure brings discouragement, and discouragement often ends in death. It is well to tax our strength; that is the way to get greater strength. But to overtax it is to break down the little strength we already have. In that event the last state is worse than the first. The League should not undertake a work which it cannot perform through its own resources. To do so leads into dangerous complications, suggests hazardous means, and leads to unchurchly practices. If it takes up a cause it should act within the limits of its unaided powers. It should do its own work, manage its own affairs, rely upon its own efforts, and be able at all times to fall back successfully upon its own resources. In this way it will be self-respecting as well as win the respect of the congregation of which it forms a working part. And, above all, the League should not start out with the idea that its chief aim and office is to raise money. Just as soon as that notion prevails it becomes mercenary in spirit, mercenary in method, mercenary in all its life. It will measure its usefulness by the number of dollars it can coin—the meanest measure of a life. It will become the Judas of the church, fit only to carry the bag, and sooner or later it will sell the Master for even less than thirty pieces of silver! Material strength is bound to spend itself. The Church of Rome tried to win her way through the world by the power of the sword, and she ingloriously failed. The leading churches of the day are looking for victory by the might of the dollar, and they will be doomed to disappointment; their very wealth will turn to rend them. Raise money, if you please, but

raise it from your own pockets; give, if you please, but give of your own gain. And in all your raising let it be upon that lofty, dignified plane which becomes so lofty and dignified an institution as the church of the living God; in all your giving let it come from pure hearts, with a prayer upon your lips, and out of clean hands.

4. A broad opportunity opens up to the League in the line of worship. The League meetings, first and above all, should be religious meetings; they should meet, not only the needs of the church, but the wants of the individual soul. And should this religious element prove irksome to any one, it is proof that he needs, not less, but more of it. One of the chief aims, therefore, of League meetings should be to prepare its members for intelligent and devout worship in the assembly of God's people. In order to reach this end the educational side of League work must once more be emphasized. What nobler thing could the League do than study the order of church service, so as to get a clear conception of its full meaning? Then when they enter the House of God they can sing with the spirit and with the understanding also; then they can worship the Lord in the beauty of holiness.

After all, the entire trend of the League should be churchward, while all fellowship in the church should be Godward. Life for the Christian has but one goal, and the best energies of life should be centered upon it and spent in reaching it. A League may be a social success, it may be an educational success, it may be a financial success; but unless it starts at the very foot of the Cross and leads up to the very circle of the Throne it will be a spiritual failure; and whatever fails at this point is absolute and eternal failure! It should be the great aim and effort of the League, therefore, to secure regular and devout attendance upon every church service, hearty co-operation in church work, and intelligent participation in all church privileges; then it will accomplish something truly grand, something lasting as eternity; then it shall have met and mastered its opportunities! To this end it must get rid of the *zeitgeist* that suggests popular church plans and gives shape to popular church life. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

What now? Every opportunity has its attending danger. Let not your heart be troubled, neither let it be afraid. Our grand old church is not so straitened that she cannot meet the issues of each passing age. The church that met and conquered Pope and Princes, the church that withstood the ignorance and superstition of Rome, the church that battled through the Rationalism that swept over Christendom, the church that planted her principles in this country against heavy odds, facing the deadliest foes within and without, that church is now heroically meeting the young people's issue; she will not suffer the worldliness, the cheap sentimentality, the false spirituality, the subtle schemes of sectarianism, to snatch her children from her mother arms! No; in the broadness of her principles, and the fulness of her liberty, and her limitless power of adaptation, she furnishes through her Luther League that which is sound and churchly, yet suited to the standing and estate of the young.

The League is not made up of mass meetings and badges and rally hymns, as some suppose. It is not a mutual admiration society, a conglomerate of stuff and nonsense, a consecrated safety valve for the escape of youthful effervescence, as some, perhaps, would like to make it. Neither is it a mere negation—a shrewd device for self defence. It is a positive institution. As such, its primary purpose is to ground the young in the faith of the church, to make them acquainted with her glorious history and thus lead them to glory in her history; to impress them with the Scripturalness of all her practice and thus lead them to stand consistently and intelligently by her practice; to impel them to love their church for what, under God, she has done for the world, and what, by God's grace, she is doing for them to keep them from imbibing the false spirituality which infects our modern day Christianity—the subjective goodishness, with its adjunct gush, that characterizes all it says and does—and to plant in their hearts a true spirituality, one that is based upon the great objective facts of our holy religion, which by the ordination of God shall produce in them the proper subjective effect; this is the thing at which we Leaguers aim, this is the thing which we are actually accomplishing, this is the thing that shall strengthen the stakes of our beloved Zion and shall make her here in America what she has ever been in Europe, the salt of the earth and the light of the world.

But to do this we must meet the opportunities as they open out before us—not theorize about what should be, but face the facts as they really are. We must take as our standard the living principles which have made our church what she is—the great formative and reformative power of Protestant Christianity; principles by which she has met every form of error, every subtle device, every evil practice in the church and out of it, and through which at all times she has come off as conqueror and more than conqueror. Our single aim must be to know the truth, to love the truth, to live the truth, for that, and nothing short of that, forms the trinity of essentials that constitute a consistent Christian life.

Would we attain the end for which the League was brought into being? Let this, then, be our settled purpose: that nothing un-Lutheran shall be taught, nothing unchurchly shall be tolerated, and that the whole effort and tendency shall be in the direction of true evangelical piety, pure Lutheran principles, and sound churchly practice.

The second address was delivered by Rev. A. J. Turkle, D.D., of Allegheny, on "The Luther League—Its Responsibilities." He said:

Every opportunity that opens to us lays upon us a responsibility. Our opportunities have been pointed out to us very definitely, and now the duty is apparent to move forward along these lines of privilege.

The purpose of these organizations in our church is to make us intelligent Christians, foster a spirit of loyalty to our church, and stimulate to greater Christian activity. The responsibility resting upon each League and society is to make the most of organized effort to equip for work. Efficient service is the goal of all our study and training. The religious education and character building fostered by all these societies leagued together should result in developed power and strength, applied more effectively than the church has even known before.

What a mighty possibility lies before this convention! Here you are one, to-morrow you go to your accustomed places of abode, and unless

there has risen within your hearts that power which shall carry you into action, then, indeed, will your gathering be a kind of mockery and a kind of disdain to your souls. Unimproved opportunities for service weaken powers; neglected responsibilities dwarf and defeat.

You are called to a better knowledge of your church, her history, doctrines, practices and works, that you may be more loyal to your church, and stimulated to greater Christian activity. The absolute necessity of this knowledge has been emphasized in this convention. You will be helped to this knowledge through the literature recommended to you for reading and in the Topics that you study week by week. But all this equipment is for service. The purpose of the Christian life is service.

This was the work of our Master. This is what he expects of each of his disciples. Paul followed him very closely. His first question after he saw the light gives the key to his whole life: 'Lord, what wilt Thou have me to do?" He did not desire a "good time." He did not seek an easy place. He did not ask to be petted and coddled and fêted by the other Disciples. But he set himself to service. He endured all sorts of slights and rebuffs and imprisonments and scourgings and indignities to pursue his ministry.

Now every member of the church has a work to do. It is commanded by Christ, it is enforced by the example of the Apostles. The minister is not alone to serve, nor the church officers alone, nor the superintendents alone, nor the officers of societies and chairmen of committees alone, but every one who names the name of Christ. Every man, woman and child is in the true line of Apostolic succession. Every one is to go forth in the name of the Lord Jesus, and in the very spirit of the divine Lord and Master to earnest, aggressive, helpful endeavor.

Our church believes this Christian service should be intelligent service. There is such a thing as zeal without knowledge. We have in our church a noble history, a beautiful polity, a helpful form of worship, and all service should be in harmony with these. Service should be along lines approved by the church and in activities fostered by the church. Loyalty to your own church will be a pilot to steer you through many dangerous shoals. The best methods of work outlined in the REVIEW and the church papers, discussed in conventions and urged by the pastor should be carefully regarded.

This is the day of organization; men combine for all sorts of enterprise.

The church is organized to carry on the work Christ has commissioned *her* to do. And it is right. Co-operation is likewise a power here. Our organizations of young people increase the efficiency of our members over and over. It turns desultory work into definite service. It turns individual skirmishing into the concentrated bombardment of a confederate organization, and sends the victors home laden with spoils.

All this means that if we would do the best work for Jesus Christ we must enlist every confirmed member of our churches, marshal them in well officered companies, give them the pure word of God for their weapon, supply them with grace in the Holy Communion, and send them forth confidently to that victory that waits to be conferred on every church that counts service for Christ to be the very glory of the religion of Jesus. This means meeting the responsibility of being a Christian at this time with the splendid opportunity for training, and the openings for service all around us.

Formerly it was the spirit of our church to hold itself back in a kind of disdain from being zealously affected in good work. It wanted nothing surprising or unusual. But the woman's missionary societies and Christian Endeavor Societies and Luther Leagues have done much during the last score of years to create a glowing enthusiasm in all Christian activities. The man who feels within himself the consuming force of a great principle has a right to grow enthusiastic over it. He cannot help it. How ardent should the Christian be who is pressing forward to apprehend that for which he is apprehended in Christ Jesus.

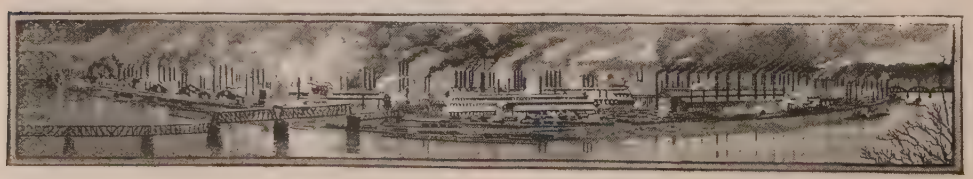
There is only one thing the Christian who desires to meet the responsibilities resting upon him cannot do: he cannot sit in idleness, he cannot linger forever looking up into the Master's face. The world calls him. The Word of the Master rings out like a clarion, "Go ye." He feels the world's need and the command of the Captain of our Salvation, "Go, ye," thrilling through heart and conscience and soul.

The church affords a sphere for the activities of all true followers of Christ. The church is the organism through which he is working for the setting up of His Kingdom on earth. Find your place there and busy yourself over against your own place in the building of the wall.

There are difficulties, of course, in the way. Perhaps you have tried to perform Christian service and failed. Try again. You have the promise of 30, 60, 100 fold. We often discuss the question, "How we can reach the masses." Not a hard question to answer. Masses touch the church at every point. All that is needed is just to reach out the hand to them. They must be hand picked. They are not won by the wholesale. They come one by one. "Lift up your eyes and look on the fields, for they are white to the harvest." How many are gathering the sheaves? Of course it is hard work. But the Christian who understands his opportunities and desires to discharge his responsibilities can stand the toil and heat and strain. He will be enabled to overcome all obstacles.

The vast audience listened with rapt attention to every word uttered by the speakers. The beautiful hymn, "A Mighty Fortress Is Our God," was sung by the convention. The session closed with prayer and benediction.

Thus ended the eleventh annual convention, the remembrance of which will always be a joyful pleasure.



# Luther League Topics

1st Sunday in Advent. November 27, 1904.

## The Apostles' Creed

Historical Topic Reviewed by Prof. Edmund J. Wolf, D.D., LL.D.

Heathenism had no creed. It was not a system of doctrine, but a series of ritual performances. Having neither revelation to interpret, nor historical facts to recite, paganism folly met the modern demand for a religion which has neither theology nor creed.

But Christianity rests upon a basis of revelation and of historical facts, each challenging faith and calling for interpretation. The germs of a creed, accordingly, appear in the confessions of Nathaniel, of Peter and of Thomas. Professor Denney, in Hastings' Dictionary of the Bible, infers from such passages as 1 Cor. 12:3 ("Jesus is Lord") and Rom. 10:9 ("If thou shalt confess with thy mouth"), that a confession of the exaltation of the Crucified Jesus was the earliest form of Christian creed. Cf. Acts 2:36, St. Paul repeatedly presents a summary of his Gospel. Cf. I. Cor. 15:3 f; I. Tim. 3:16, the latter, "a liturgical fragment," defining the contents of "the mystery of godliness," witnessing throughout to Christ and laying the first emphasis on the incarnation and the last on the ascension.

Finding the origin of the Creeds of Christendom in the small beginnings of New Testament summaries of the faith, and holding that the Apostles must have delivered such everywhere, and that they must at an early date have become the common faith of all the churches, Professor Denney proceeds: "The tendency to produce them is plainly as old as the work of Christian preaching and teaching; and their legitimate use, as all these M. T. passages suggest, is to exhibit and guard the truth as it has been revealed in and by Jesus."

Historians are agreed also that some sort of a confession was from the beginning connected with the administration of baptism. Proof of this is found in the interpolated passage, Acts 8:37, in which the Eunuch before his baptism professed his faith. The formula "Into the name of the Father, and of the Son and of the Holy Ghost," which was prescribed for baptism, Matt. 28:19, is undoubtedly the outline on which the Apostolic Symbol was molded. It is well known that candidates for baptism were at a very early date required to profess their faith, sometimes in the very words of this Symbol, sometimes in terms equivalent to them.

The first form may have been that of an interrogative creed, to which the candidates for baptism would respond. "Thus the baptismal creed," says Swete, "is seen to rest upon the baptismal words. It was the answer of the church to the Lord's final revelation of the name of God." "As we are baptised," says Basil, "so must we believe." Expansions of the Trinitarian formula, according to Irenaeus, constitute "the Canon of truth which one receives at baptism."

Kootz testifies: "As a token of membership in the Catholic Church it (the creed) is called the Baptismal Formula. As the unalterable and inflexible test and standard of the faith and doctrine, as well as an intellectual bond of union between churches scattered all over the earth, it was called *Regula Fidei*, or Canon of the Truth."

The oldest and simplest form is that used in Rome, and it can be traced to the middle of the second century. That is was never quoted by the Fathers of that century is explained by its being included in the *Disciplina Arcana*, which were kept secret from the heathen, and therefore not committed to writing. But there are enough parapharastic and explanatory references to it in Irenaeus, Tertullian and Origen to verify the existence of the document, which had doubtless been originated by a gradual process.

Rufinus about 390 A. D., is the first writer to give this Creed. But his edition does not contain the clauses, "Maker of heaven and earth, "conceived," "suffered," "dead," "descended into hell," "Catholic," "communion of saints," "and the life everlasting," some of which are unimportant amplifications, whilst others—and these, be it noted, are of Gallican, not Roman, origin—really involve new articles of faith. The church in this matter exercised its inalienable right to enlarge its Creed, as new antagonisms to its teachings arise, and as further progress is made in the apprehension of revealed truth.

Some of these additions were not made before the sixth century, whilst others were made as late as the seventh.

The present form of the Apostles' Creed is, therefore, justly recognized as "a document of composite origin, with a long and complicated history." While Rome and the whole Western Church for a long time ascribed the authorship of this Symbol to the Apostles, and would not consent to its permanent dislodgment by tht Nicene Creed, which alone had the sanction of Ecumenical Councils,

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 33 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

the latter shared with it until the tenth century the title Apostles', or Apostolic, both being alike regarded as embodying Apostolic teaching.

2d Sunday in Advent. December 4, 1904.

## The Lord's Prayer

(Matt. vi: 5-15)

Doctrinal Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What may be said of the importance of prayer? What were the circumstances connected with the giving of the Lord's Prayer? (Examine the context in Matt. and Luke.) What is the use of prayer? What is the meaning of this introduction? (See Luther's Catechism.)

*Lessons for our own lives:* 1. *Prayer is going to our Father.* To understand this is to give new impulse to prayer and new confidence in praying. We are not approaching a stranger, we are not pleading with an unwilling, or an unloving Judge; we are "beloved children," entreating an affectionate parent. No need, then, for fear or dread, but only for confidence and loving trust.

2. *Our Father is in heaven.* From Him every fatherhood on earth is named. (Eph. iii, 15, R. V.) But His fatherhood also differs from every other in that He *can* do all that the father-heart would do. That He is in heaven not only tells us of a place where He may be found, but much more; tells us of His character and nature, for He belongs in heaven, makes heaven what it is, is of heavenly, divine, infinite nature and quality. He is the Almighty One, Who can do all that He will; He is the All-loving One, full of divine fatherliness; He is the All-wise One, who will make no mistakes in the training of His children. How easy it is to pray to One whose love, wisdom and power we can absolutely trust.

3. *He is Our Father.* And when we say these words we unite ourselves with all His children on earth, and recognize our common relationship to Him and to each other. But we do not forget that those only can call Him Father, in very truth, who are His children by the adoption of sons in His own Son, Jesus Christ, and by the Spirit Who moves moves us to say, "Abba, Father."

4. Let us not fail also to recognize the truth involved in these words, that our home is heaven, since that is our Father's House. Here we are pilgrims and strangers. Here we have no abiding city. Let us then be heavenly minded, counting not the interests of earth and time, *our* real interests, but only the things that pertain to the dwelling place where we shall be after the tabernacle of our desert journeyings shall be laid aside.

3d Sunday in Advent. December 11, 1904.

## The Berlin Missionary Society

(Act xiii 44-52)

Missionary Topic Reviewed by Rev. Preston A. Laury

The capital city of the German Empire, noted for its commerce and manufactures; famous as the seat of the greatest German university; interesting for its *arsenal*, the *Brandenburg Gate*, the *Column of Peace*, the *Monument of Victory*, the *National Gallery*, the *Old Museum*, the *Royal Palace*, &c.; renowned for its magnificent houses of worship, for its activity in Church extension, Inner Missions and Foreign Missions, is favored with a missionary society that has the royal sanction. This is known as the Berlin I Missionary Society.

*History at Home.*—The full name of the society is "Gesellschaft zur Beförderung der Evangelischen Missionen unter den Heiden" (Society for the Promotion of Evangelical Missions Among the Heathen). While the organization properly dates from 1824, the history of the founding runs back to the beginning of the century.

The originator of the missionary movement in Berlin and other parts of Germany, after the decline of the Danish Halle Mission, was Pastor Jänicke (1748-1827). Through his efforts he became the originator not only of the majority of the German missionary societies, but the founder of a Bible society (1805), which developed into the present great Prussian Bible Society. Jänicke's institute flourished under royal favor and support until (1827) the death of Jänicke, then, on account of mismanagement, it declined and was superseded by the Berlin Society.

In 1823 ten noted men, among them the theologians Neander and Tholuck, issued an appeal for liberal contributions for the evangelical missionaries. This was followed by the formation in 1824 of a "Society for the Promotion of Evangelical Missions Among the Heathen." In 1834, after due course of training in "the canonical books of the Old and New Testament, according to the unaltered Augsburg Confession and Luther's Catechism," besides Latin, Greek, Hebrew, dogmatics, homiletics, music and drawing, the first five missionaries were sent to South Africa.

The different mission directors were Heller (1829), Zeller (1833), Schüttge (1834), Blech (1844), Muhlmann (1850), Wallman (1857), Wangemann (1865), and Rev. M. Gensichen, the present incumbent.

The present mission inspectors of the society are Rev. Dr. A. Merensky, Revs. Wendland and Schmidt.

The fields are South Africa, German East Africa and China.

The income is about $170,000, $50,000 of which was received on the foreign field. About 800 women's auxiliary societies contribute to the Berlin Society and aid in its work.

The force of ordained missionaries is 93, of unordained 17, of native workers 215, of stations 74, out stations 200. The communicants number 17,331, the adherents 40,000 and scholars about 7000. Of this number over 15,000 communicants and over 35,000 adherents are found in the South African mission.

A self perpetuating committee of 18 members manages the affairs of the society. It is most remarkable with what patience and power of endurance amid the saddest experiences of war the society and its missionaries pushed their glorious cause among the benighted in South Africa, in German East Africa and in Canton, China.

*History in the Foreign Field.*—Missionaries Gebel, Kraut, Lange, Radloff and Wursas, the first from the society to the "Dark Continent," sowed bountifully, and though only 1218 heathen were won to Christ during the first 30 years, yet the bountiful harvest of 1264 souls was gathered in one year (1879). More in one year than in the thirty years of its early history. The number of accessions for 1879 is about the average for each year, though in some years it is almost double.

As a result of this ingathering six synods have been organized in the African field. The names of the synods are Cape Colony, British Kaffirland, Orange Free State, South Transvaal, North Transvaal and Natal. The several departments of each synod are directed by a superintendent and other officials.

In 1882 the Berlin Society began work in Canton, China. The mission house formerly occupied by the Barmen Society was purchased for the Berlin missionaries. There are four central stations. At Canton there is a seminary for training native evangelists and two children's schools.

In German East Africa there are six German societies represented. The Berlin Society, under the direction of Dr. Merensky, began in 1891. There are four principal stations, under the care of eight missionaries and three men, who look after the industrial department of the mission. Of the Berlin Society it may be said, "I have set thee to be a light of the Gentiles." May it always be said of it as it ought of every society, "And the Word of the Lord was published throughout all the region."

4th Sunday in Advent. December 18, 1904.

## The Name of God (First Petition)

(Cor. xxii: 26-33)

Doctrinal Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What is meant by "the Name of God"? Show that the Name of God is indeed holy in itself. How can we hallow the Name? What do we really pray for in this petition?

*Lessons for our own lives:* 1. *We know God's Name through His Word.* All ideas of men uninspired concerning God, His Being, His attributes, that is, all human searching out of His Name, have been failures and misrepresentations. Think of the Greek and Roman, the Hindu and Japanese conceptions of the Name of God. To desire that the Name be hallowed is to pray that "the Word of God may be taught in its truth and purity among us." There was never greater need for this prayer than now in the time of indifferentism of which we are a part. This is a prayer for family altars, for the restoration of the teaching of the catechism by the head of the family, for better work in the teaching of the Word in our Sunday schools, in the catechetical class, in the pulpit. Nor can you be praying this prayer sincerely unless, in all these relations, so far as they affect you, you are doing your duty, seeking to accomplish that for which you pray.

2. *We hallow God's Name, also, in our lives.* We are praying in this petition that we may glorify the Name of God by holy lives. What a sad thing it is when a noble and worthy name is besmirched by a son who bears it. And how an honored name grows more bright, when generation after generations wears it with increasing loyalty to its traditions and achievements. God forbid that one of us who is called Christian, bearing the Name of Christ, should discredit that only name under heaven whereby men can be saved! Yet all levity, all foolishness in His House, all thoughtless approach to Him, all taking of that Name upon our lips irreverently, is profaning the Name of God among us. To hallow His Name means to devote our lives to His service. Riches, talents, time, whatever we have, much or little, is to be used for Him. Every call to service, in the congregation, in the Sunday school, in some special opportunity, offers the privilege of hallowing His Name.

Let us glorify our lives by the continual recognition of God in every act of every day, by remembering how Jesus found God in everything and sought to lift up men's thoughts to the Father, by the sight of the sparrow, the lily, the hen with her chicks, the sower sowing the seed. And let us imitate Him, so that our lives shall be sur-

charged with the sense of the imminent God. Then with reverence, fidelity to truth, the devout use of the Word, and the leading of godly lives, in accordance with it, we shall hallow the Thrice-holy Name.

Christmas. December 25, 1904.

### Our Great Messiah

(Luke ii : 1-14)

Biblical Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: What is the meaning of the name "Christ," and the lessons to be derived from it? What were the prophecies of His coming? Why do we accept Him as the Messiah? How shall we celebrate the Chrismas festival?

*Lessons for our own lives:* 1. *We have warrant for our Christmas joy.* Heaven rejoiced, and called upon earth to rejoice. Angels sang, and heavenly choruses resounded; so should our songs of praise give antiphonal response. The shepherds gazed tenderly and praisefully upon the manger, and the gracious Babe; we should, surely, do no less. God gave the great gift, and we have cause to give gifts also. "Glory to God in the highest, on earth peace, good will to men."

2. *Let us learn how to celebrate Christmas from the shepherds.* They heard the message. It did not fall upon deaf ears. They were meditative, devoutly pondering the many wonderful things that had been spoken in the law and the prophets, concerning the hope of Israel. Their hearts were not crowded with other thoughts so that when a message came from the skies, news of God's love, and of a salvation for all people, they had no room in their hearts for the news. They were, indeed, overwhelmed with amazement and awe at the condescension of the Lord, at the honor that had come to them, to be the first hearers of the Gospel, the first congregation on earth to listen to the proclamation of a Christ who had come! And, if we were not so full of earthly cares and interests, we too would be filled with reverence and wonder that God tabernacled among men, and that the Saviour of the world has come, bone of our bone, and flesh of our flesh. It was to these shepherds the fulfillment of expectation. They had been waiting for it. It was the satisfying of desire. They had been longing for nearer access to God. They wanted a Saviour.

And so they heard with faith. The wonder did not breed doubt. They were impatient to go, not in order to prove what had been said, but to *see.* And when they saw, they adored the Babe. Not stumbling at the contrast of the angelic praises with the outward appearances of things in the stable-cave. Not doubting that the Babe was Christ the Lord. Indeed, recognizing the truth of the whole message by the very sign of His poverty and humility, "wrapped in swaddling clothes and lying in a manger." (Luke ii, 12.) Much less did they fail, when they perceived the sign, in rendering to Him the trust and homage which is His due. One other thing they did which we may do. They went out and made known the story. There are other plains and other shepherds. As we return from our visit to the manger, we can praise and glorify our gracious God, making His salvation known by our words, by our transformed lives, and by the sharing of our joy in loving deeds to our fellowmen.

### Book Reviews

Prayers for Children. Pilger Publishing House, Reading, Pa. Price per dozen $1.20, or $8 per hundred. Is a collection of general, morning, evening, and other prayers for children. It also contains a few Psalms and verses selected for daily use. This little book will doubtless be found useful and a help to parents in directing their children's devotions.

Memory Verses from the Bible. Arranged by Rev. H. H. Smith, Walkerton, Va. Price 2 cents. Is a 28-page systematic arrangement of Scripture passages, and gives topically a few select passages of the Word of God for each Sunday in the year. It is adapted to the use of Sunday schools, young people's meetings, and other uses.

# Luther League of Colorado

## Second Convention, Denver, September 4-5

By Endre D. Jelle

THE second annual convention of the State League has passed into history. It was the unanimous opinion of those present that the Luther League of Colorado is no longer an experiment. Although the attendance of delegates was not as large as expected, a most interesting convention was held and all agreed that it was the means of implanting in us a sense of our duty and of greater zeal in the work for Christ and the Church.

The convention opened Sunday, September 4, at 3 o'clock p.m., in Augustana Church, Denver, the acting president, Endre D. Jelle,

presiding. After the opening devotional services, the pastor of the church, Rev. Dr. Brandelle, delivered the address of welcome. Mr. L. Theo. Mork of Boulder responded, thanking the League for their hearty reception. The programme for the afternoon consisted of declamations and musical numbers, after which Prof. D. W. Brandelle presented a paper on "The Object and Need of the Luther League." In the paper and the discussion which followed, it was clearly shown that the Luther League is of great value in the church work in giving the young people an opportunity for greater usefulness and as a stimulus to Christan activity. The session was closed by the singing of a hymn and the pronouncing of the benediction. The reception in the auditorium of the Sunday school which followed, gave all an opportunity to become acquainted, and was thoroughly enjoyed.

The Sunday evening session of the convention was held in the St. Paul's English Lutheran Church, and the capacity of the church was taxed to its utmost to accommodate the people. The music was furnished by the choir of St. Paul's Church, and was most excellent. Rev. Rene H. Williams conducted the devotional services, after which Prof. D. W. Brandelle delivered an earnest address dwelling on the duties and opportunities of the young people of the church. Rev. Dr. Brandelle then delivered the leading address of the evening, in which he emphasized the need of awakening a spirit of loyalty to the church in the hearts of the young people.

The business session on Monday morning was held in the Sunday School rooms of Augustana Church. After the devotional exercises there was the transaction of preliminary business and reports, in connection with which various phases of the work in the State were discussed. The election of officers resulted as follows: Pres., Endre D. Jelle, Denver; first vice-pres., L. Theo. Mork, Boulder; second vice-pres., E. P. Jones, Colorado Springs; rec. sec., Miss Anna Mork, Boulder; cor. sec., A. W. Peterson, Denver; stat. sec., E. P. Jones, Colorado Springs; treas., Prof. E. R. Kihlmark, Denver. Dr. G. A. Brandelle and Dr. J. W. Finkbiner were appointed as Extension Committee. Resolutions upon the death of the president of the State League, Rev. Geo. E. Youngdahl, were adopted.

The afternoon was spent in City Park, where the Reception Committee had prepared a bountiful dinner. All thanks are due this committee for the royal manner in which they entertained the many that were gathered there during the afternoon.

The evening session and rally meeting was again held in the Auditorium of the spacious and beautiful Augustana Church. The song service was in charge of Prof. E. R. Kihlmark, and the choir of the church furnished the music at this last session as well as the first session of the convention. The sextette which so skilfully rendered several songs was composed of members of this choir. In the absence of Rev. Williams, who was to have spoken, Rev. Dr. Brandelle spoke in his place. Mr. C. E. Lindquist read the resolutions upon the death of Rev. Geo. E. Youngdahl. The other speakers for the evening were Prof. D.

AUGUSTANA CHURCH, DENVER,
Where Convention Was Held

W. Brandelle, Mr. W. A. Peterson, and the newly elected president. During this session greetings were received from the Illinois Luther League Convention, then in session at Geneva, Ill. Greetings were sent to the Illinois League in return for their kindness. An enthusiastic letter and greetings from the General Secretary, Rev. Luther M. Kuhns, was also read. The singing of a hymn and the Lord's Prayer repeated in unison closed the convention, Dr. Brandelle pronouncing the benediction.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

LUTHER LEAGUE OF AMERICA

IN THE INTERESTS OF

*The Lutheran Church and her Young People.*

**Edited by E. F. Eilert,**

WITH

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I. S. RUNYON, NEW YORK, N. Y.

AS SPECIAL ASSOCIATES,

*And the co-operation of the Executive Committee of the Luther League of America.*

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# Editorial

The need of the hour is a positive and conservative Protestantism, a Protestantism that realizes that the great questions of the Reformation are not dead and forgotten issues.

Rome never changes. She is the same to-day as in the days of Luther. The one church which can and must successfully oppose her to hold aloft the banner of a true and conservative Protestantism is her old antagonist, the Lutheran Church.

Our young Lutherans ought to have this impressed upon them again and again. It cannot be emphasized too often. In the struggle, which is sure to take place in this country, over the question whether the spirit of Rome or the spirit of Protestantism is to rule in America, the Lutheran Church is surely destined to stand in the forefront, because she, more clearly than any other church, knows and understands the Church of Rome and her spirit.

Young Lutherans in America ought to be preparing for the struggle, which is sure to come. There is no better way to prepare than to study the history, the glorious history, of the Church of the Reformation. The more we understand and live ourselves into the meaning of that great movement, the more deeply will we appreciate our Protestantism, and the more resolutely will we stand for its great principles. The more we young Lutherans know about our Church, the more truly will we love her and be able to say with all our heart:

"Faith of our Fathers! living still,
In spite of dungeon, fire and sword;
Oh, how our hearts beat high with joy
Whene'er we hear that glorious word;
Faith of our Fathers! Holy Faith!
We will be true to thee till death."

If we will but take the trouble to study the history of our Church and learn something of her outlook and the wonderful possibilities of her influence upon the life of the nation, then will we rejoice to be workers in the great Lutheran Church.

The festival of the Reformation commemorates one of the most important events in the world's history. Because of it we have to-day an open Bible and the evangelical preaching of the Gospel. The Church has been purified of error. Ignorance has given place to education. Superstition has vanished before the light of truth. Even the Roman Catholic Church is better to-day because of it than it was prior to the Reformation. Where Rome is left to herself we have conditions like those existing in the Philippines, in Porto Rico and other purely

Roman Catholic Countries. But wherever the great principles of the Reformation are found, or wherever they are carried, the power of an evangelical faith is felt and its influence is corrective of Roman error. We do well then annually to observe this important festival of our Church.

Luther Day commemorates the birth of Martin Luther, the peasant of Germany, born at Eisenach, November 10, 1483. Luther was a chosen vessel of God. Sprung from humble, honest German stock, carefully educated in her best schools, under God this man became the mighty instrument for the work of the Reformation of the sixteenth century. As a teacher, a translator, preacher of righteousness, he stands easily in the forefront of the first rank. As the leader of the Reformation and its consequent emancipation Martin Luther still stands without a peer. Like Moses among the Israelites, like Paul among the Gentiles, Luther stands in the modern world and continues through his incomparable writings to influence the world of our day.

Following the great national convention of the Luther League of America at Buffalo, a large number of State Luther League conventions have been held. It is gratifying to note the increased interest, the large attendance generally reported, the splendid growth in members, and the growing benevolence. It gives assurance of the future for the work of the League. And if those attending the conventions will carry back to their local Leagues and societies the enthusiasm, the spirit of energy, imparted at these fine Lutheran gatherings, the local church ought to feel the impetus of increased individual effort. The spirit of zeal must glow in the local church work, and to be of greatest value must have the enkindling of individual work for Christ.

Owing to the pressure of both National and State conventions for reports of their proceedings, the REVIEW has been compelled, much to its regret, to crowd out the General Secretary's report. He has been very busy, and in the December issue we will give his report, including the Southern itinerary.

## Publishers' Column

The last edition of the Luther League Topics was entirely exhausted several weeks ago, and a number of subscribers who had failed to order promptly were obliged to do without the lessons for this quarter. This is very disappointing, but we gave a warning in the September number. The new number for the quarter beginning with the first Sunday in Advent (November 27) will be ready for subscribers by November 15. If your subscription has expired, better order at once, so you will not be one of the disappointed ones this time. Rates are found elsewhere in this number.

If you are thinking about suitable Christmas presents for your Sunday school scholars you may be benefited by the suggestion of a school which intends giving a Luther League badge to the scholars. There are some very good books in the Reading Course that could be used profitably in this direction—notably, The Lutheran Manual, or Schoenberg Cotta Family. Glad to quote prices if you are interested.

Do you look at the label on your paper to see if your subscription is in arrears? The figure indicates the month—viz, 1 to 9, January to September; O, N and D stand for October, November and December, respectively. The year is given after the figure, or letter, indicating the month thus: N 04 means November, 1904. If you find that you have neglected to send in the amount of your subscription, please remit to us, and save us the cost of notices. Your prompt attention to this will be appreciated.

Our special offer published in the last number, and repeated in this, through which you can secure a copy of the Lutheran Manual free, ought to attract a large number of subscribers. Are you going to help us in this?

There are a number to whom this number will be sent that are not regular subscribers. If this is the first number of the REVIEW that you have seen, or if you do not get it regularly, why not send us your name and that of three of your friends, with $2, and we will send you the Lutheran Manual free?

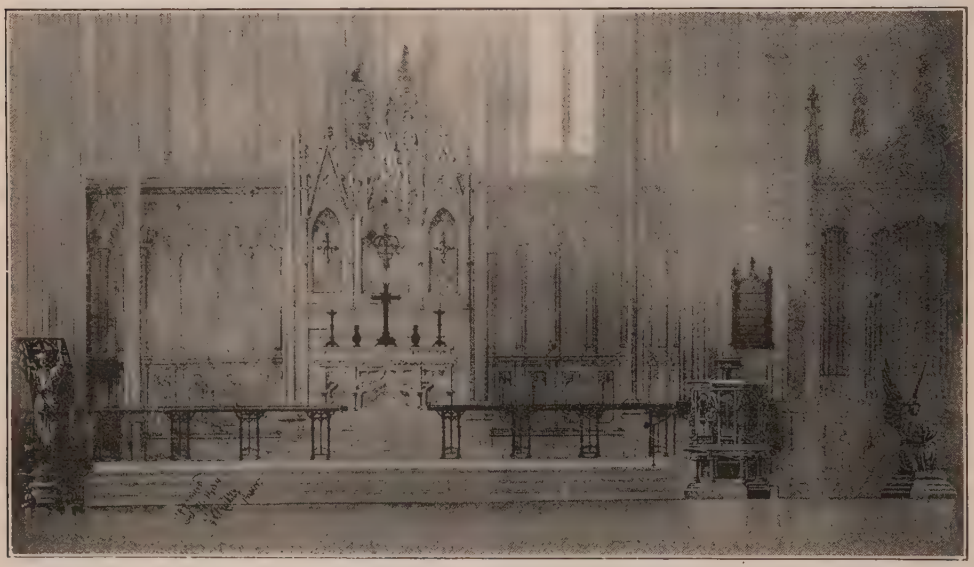
Prices of all Luther League supplies are given in our supply circular, which is mailed on application. Address all orders to LUTHER LEAGUE REVIEW, P. O. Box 876, New York.

# Beautiful Chancel Fittings

IN the accompanying engraving are shown the beautiful and elaborate chancel fittings that will be presented as a memorial to the new Holy Trinity Lutheran Church of Buffalo, N. Y., of which Rev. F. A. Kaehler, D.D., is the pastor.

The altar, reredos and steps are to be made of white marble. Very pale sienna, in delicate contrast with the white marble, panels off the altar and reredos. In the center and end panels of the reredos are introduced the emblems of the Holy Trinity and the Alpha and Omega executed in bronze and tinged in light Verd-antique. The finials, crockets and tracery, together with the grapevine carved around the altar, are bold, crisp and well handled. The mosaic floor and steps of the chancel proper tend to give a pleasing aspect to the whole. The brass altar rail standards are designed to conform to the rest of the chancel and building. The upper part of the pulpit is made of brass and is well built and supported by a substantial base of oak. The hymn boards are likewise of oak, and in the style of the building. The font represents a kneeling angel holding a shell. The modeling of this beautiful bronze figure is exquisite, the drapery is rich, yet simple and dignified. What is true of the angel font is felt even yet more of the bronze lectern. This figure stands forth with a dignity that holds the attention and wins admiration.

The entire conception and skill shown in this work reflect great credit upon the Gorham Company, Broadway and Nineteenth street, New York, to whom the commission was given to furnish this chancel.



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— Go to church at least once every Sunday. You need not be a religionist, but you must be religious, if you wish to achieve permanent success. Be a devout member of the Church. Much depends on how you spend your Sundays.—*The Augustana Journal.*

Every lover of music will be interested in reading—and in reading several times—the work "How to Memorize Music," advertised elsewhere. After you have read it yourself, give it to a friend, or better, keep your own copy and advise your friend to buy one.

# Our Churches and Institutions

**Greater New York**

— At the recent meeting of the New York and New Jersey Synod, in St. James' Church, this city, Dr. Remensnyder, pastor, six young men were ordained to the Gospel ministry. They are: William Freas, Jr., Herbert H. Hartman, Henry S. Rhoads, Arthur N. Bean, David C. Burnite and William H. Hetrick. The service, which was the concluding one of the Synodical Convention, occurring on Friday evening, October 14, was imposing and impressive. The sermon was preached by Rev. J. P. Krechting, D.D., of New Germantown, N. J.

— St. John's Lutheran Church, New York City, Rev. J. J. Young, D.D., pastor, having undergone extensive repairs, was reopened with special services on October 2. A three manual pipe organ and beautiful memorial window were among the improvements.

— The Church of the Epiphany, Rev. F. B. Clausen, pastor, which was remodeled, painted and recarpeted during the summer, was formally reopened on Sunday, October 9. The pastor preached an appropriate sermon in the morning. Rev. G. C. Berkemeier, D.D., of Mt. Vernon, N. Y., occupied the pulpit at the evening service, preaching to a congregation which overflowed the church. At this service several valuable additions to the altar furnishings were consecrated—viz: solid brass candelabra, plates, salver and altar desk, together with a new communion cloth. All of these were presented by individual friends. The Luther League, which enjoys a healthy life, contributed $50 toward changes of the altar space.

— Rev. William Freas, Jr., was installed as pastor of Bethany Lutheran Church on October 16, the charge to the pastor being given by Rev. William S. Freas, D.D., of Baltimore, and that to the congregation by Rev. E. J. Wolf, D.D., LL.D., of Gettysburg, president of the General Synod.

— The Church of the Atonement, Rev. F. H. Knubel, pastor, will this year have three catechetical classes, two of which will be composed of members 11 and 12 years old, who begin now their preparation for confirmation, one and two years hence.

**Philadelphia**

— Dr. Laird and his people celebrated, on October 23, the twenty-fifth anniversary of his pastorate in St. Mark's Church. The historical sketch contained the statement, among others, that this congregation has supplied four young men to the ministry during the present pastorate. It was also stated that in 25 years the number of Lutheran Churches in the city has increased from 32 to 76.

— Rev. S. A. K. Francis, pastor of Trinity Church, now the pastor of longest service among the English Lutheran Churches of the city, celebrated the 40th anniversary of his pastorate of this church on October 23.

— Rev. I. C. Hoffman, Missionary Superintendent, has opened services on Twenty-ninth and Oakdale streets, where the Church of the Mediator will be located, and evidences of renewed life and interest are rapidly showing themselves.

— Rev. Dr. G. F. Krotel, editor of *The Lutheran*, has been elected president of the Board of Directors of the Mt. Airy Theological Seminary, to succeed the late Dr. J. A. Seiss.

—The corner-stone of the new Zion Lutheran Church, Oley, Rev. F. W. Friday, pastor, was laid on October 2.

— The Young Men's Club of St. Matthew's Church, Rev. E. H. Delk, D.D., pastor, has agreed to build a mission house, costing $150, at a station of the General Synod mission in Africa.

— The new mission at Sixty-third street and Woodland avenue, conducted by Student W. H. Gable of Mt. Airy Seminary, has purchased a plot at Sixty-third street and Grays avenue, and a chapel in the neighborhood which will be removed to the new location.

**Washington**

— St. Mark's Lutheran Church, Rev. J. Luther Frantz, pastor, laid the corner-stone of a new edifice on October 7. The site cost $8250, and the building will cost about $16,000. The old building was destroyed by fire and the site sold.

— The reopening of the restored Memorial Church, Rev. J. G. Butler, D.D., pastor, will take place Sunday, November 20. The feast of dedication will extend from that day to Thanksgiving Day, the 24th. It will be recalled that the Memorial Church was badly damaged by fire.

**Kansas City (Kansas)**

— The new building recently purchased by the General Synod Lutheran Mission in this city was consecrated on Sunday, September 25. The property is a handsome brick structure, centrally located and originally cost about $15,000 to build. The congregation is only a year old. Rev. R. B. Wolf is the pastor.

**San Francisco**

— The Danish Lutheran congregation is actively engaged in collecting money for a new church. Already $8000 have been collected, and as soon as $10,000 have been secured, the work of building is to begin.

**Pittsburgh**

— The Lutheran Church of the Atonement was organized October 2, 1904, with 40 members by Rev. H. C. Erdman (G. S.). The Sunday School has an enrollment of 80.

**Minneapolis**

— The corner-stone of the new building of Grace Church was laid October 31. The building is to cost $8000.

**Omaha**

— The corner-stone of the new Kountze Memorial Church was placed in position recently with impressive ceremonies.

**Denver**

— A new mission has been organized on the South Side by Rev. R. H. Williams, pastor of St. Paul's Church. The prospects are bright.

**Harrisburg**

— Rev. J. M. Francis of Springfield, Ill., has been elected successor of Rev. Luther DeYoe as pastor of Messiah Church.

**Dayton**

— Trinity Lutheran Church, after receiving aid for four years from the Sunday school of the First Church, this city, has become self-

sustaining. It has a membership of over 200 and will soon dedicate a house of worship costing $17,000. Rev. W. J. Gaby is the pastor.

### MISCELLANEOUS

— The Evangelical Lutheran District Synod of Ohio (G. C.) at its last annual convention adopted resolution indorsing the Luther League.

— Mrs. Catharine Funk, late of Hanover, Pa., left an estate amounting to $3300 to the three Lutheran Churches of that place.

— Rev. Jacob Steinhaeuser, D.D., pastor of St. Michael's Church, Allentown, Pa., died September 25. He was formerly president of Wagner Memorial College, Rochester, and was a very earnest and profound student of religion.

— After undergoing repairs and redecoration the Lutheran Church at Rockwood, Pa., Rev. H. C. Salem, pastor, was reopened by a special service on October 23. Many of the new pieces of furniture are memorials.

### Files of the "Topics"

The value of the Luther League Topics is becoming better recognized. At the Buffalo Convention some one suggested the value of files of the old numbers for use by leaders. Several are trying to complete their files. If any one has extra numbers that they would dispose of, please correspond with the Editor, the Rev. George H. Schnur, 74 West Main street, Chillicothe, Ohio. Just now we want one copy each of Nos. 1, 2, 5 and 12; also two copies each of Nos. 13, 14, 15 and 29.

Which of the members of your League is a future pastor, deaconess or church worker? Ask for them; seek them, and, finding, help and sustain them.

The Union Pacific Railroad is one of America's great commercial arteries. Its advantages are kept before the public by a series of the brightest publications of any railroad in the country. Its commercial, industrial and agricultural opportunities are presented in attractive style and in a literary form of more than ordinary merit. For this splendid showing this great road is indebted to the indefatigable energy and fine ability of Mr. Alfred Darlow. If you have not seen the recent publications of this road, applications for them should be made to the Union Pacific Railroad (Passenger Department), Omaha, Neb.

**For Special Terms on "Way of Salvation" for Luther Leagues, apply to the author, 1315 Waveland Ave., Chicago, Illinois.**

### The National Lutheran Library Association

This organization, whose aim is the dissemination of Lutheran literature in the libraries of the land, both public and private, and to awaken in our people a taste and desire for the very best literature the Church can furnish them, met in its third annual convention in the Messiah English Lutheran Church of Chicago, September 20 and 21. The Rev. Dr. Lenker, author of "Lutheran in all Lands," and editor and publisher of the complete edition of Luther's works in English, now going through the press, is president. The Rev. M. L. P. Peter of Indiana is the secretary, and Dr. Severinghaus, Chicago, the treasurer. The best, and perhaps the most scholarly, paper of this meeting was that of the Rev. Adolf Hult, Chicago, on "The Luther Seminar in Our Lutheran Institutions of Learning." This paper will be published. The leading address of the convention was delivered by Dr. Lenker, on "Why We Should Read Luther."

Because this Association and the Luther League touch each other so closely on the all-important question of Lutheran literature, an officer of the League, the "Topics Secretary," was asked to address the convention on "Our Young People and Our Literature." He did so, and was very kindly received. Dr. Telleen gave a paper on "English Lutheran Literature in Our Foreign Lutheran Settlements." The Rev. Lutz of Chicago read a paper on the "Characteristics of English Lutheran Literature." Dr. Frick of Milwaukee gave an interesting review of "Lutheran Literature of the Past Year." All these addresses and accompanying discussions were intensely interesting, and convinced us still more than ever that our Luther League does well to push her educational features. We were pleased to learn that the brethren of this convention appreciated the work the Luther League is doing. May a kind Providence give health and strength to Dr. Lenker to continue and complete the monumental labor upon which he has entered—the translating and publishing in English all the works of Martin Luther.

G. H. S.

# Luther League

## Conducted by I. S. RUNYON

**SEND IN THE NEWS.**—Under this heading we aim to give the fullest reports possible of all District and Loca Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

### Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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All communications regarding membership, constitutions, &c., should be addressed to the General Secretary.

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Pres., Rev. JOHN A. ZUNDEL, 319 Eighth St., North Fargo, N. D.
Sec'y, PROF. R. BOGSTAD.....Moorhead, Minn.

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## NEW YORK

— Several changes have been made in the State Literature Committee, and the committee as reorganized is: I. S. Runyon, New York, chairman; Rev. C. W. Leitzell, Johnstown; Frank A. Kalmback, Buffalo; Deidrick Meyerholz, Brooklyn; Paul B. Maltice, Middleburgh; Rev. U. J. Klingensmith, Syracuse; Miss Ora E. Cudney, Hudson; Geo. D. Peters, Rochester.

**New York District**

— The anniversary of the birth of Martin Luther will be celebrated by a fitting service at St. James' Church, Seventy-third street and Madison avenue, Rev. J. B. Remensnyder, D.D., LL.D., pastor, in the evening of November 10. Rev. R. B. Peery of Philadelphia, formerly of Saga, Japan, will deliver the address on Luther and Missions.

**Rhinebeck District**

— The Luther League of St. John's Church, Hudson, Rev. Paul W. Koller, pastor, recently elected the following officers: Pres., John M. Shook; vice-pres., Fred Hermance; rec. sec., Miss Ora Cudney; cor. sec., Miss Elsie Potts; treas., Mrs. Albert Loomis. The League has done good work in the past year. There are new members added each month, and great interest in the devotional meetings is manifest.

**Delaware and Hudson District.**

— The sixth annual convention of the Delaware and Hudson District Luther League was held at the Church of the Redeemer, Albany, on October 11 and 12. The opening service was conducted by Rev. A. A. Frederick of Altamont. Addresses of welcome were delivered by the pastor of the Church of the Redeemer, Rev. H. Douglas Spaeth, and the president of the local League, Mr. Fred W. Schwartz. Responses were made by Mr. Wm. H. Rector, president of the district League, and Rev. Wol-

fort of Middleburgh. The reports of the president, secretary and treasurer showed the district League to be in a prosperous condition. Thirty-one delegates were present; every League being represented except Elmira. The reports of the various Leagues were very encouraging. Echoes of the State and national convention were given by Mr. Louis C. Smith of Albany. Mr. Jas. M. Reynolds, president of the State League, addressed the convention. He appealed to the Leagues for more aggressive work, and closed with an appeal for a better support of the LUTHER LEAGUE REVIEW. The topic, "How Can the Local League Help Its Members, (*a*) To Study the Word of God, (*b*) To Be Loyal to Their Church, (*c*) To a Deeper Interest in Missions," was discussed in its three phases by Rev. G. Albert Getty, Cobleskill; Mr. S. H. Van Ness, Cobleskill, and Mr. Wallace H. Sidney, Central Bridge, respectively. Rev. J. W. Smith, Albany, addressed the convention on "The Luther League Topics." At the evening session two stirring addresses were delivered, one by Rev. U. H. Graves of Schenectady on "Personal Influence," and the other by Rev. J. H. Weaver of Center Brunswick on "Possibilities and Probabilities." The vested choir of the church rendered sacred anthems. The last session was held on Wednesday morning. Devotional services were conducted by Rev. Getty of Cobleskill. The district League subscribed for 25 copies of the REVIEW for distribution by the Extension Committee. The various Leagues subscribed for 100 copies. The following resolutions were adopted: 1. That we urge upon the special committee appointed in the matter of redistricting the State that speedy and favorable action be taken to enlarge our district. 2. That we recommend that 10 cents be collected annually from each member toward the salary of our General Secretary. 3. A vote of thanks be given to Rev. Bieber and Rev. Tucker for their services in behalf of the League. 4. A vote of thanks to the pastor and League of the Church of the Redeemer for their kind hospitality. 5. That the Revs. Graves and Weaver be thanked for their addresses. Revs. H. D. Spaeth and G. Albert Getty were appointed a committee to confer with the Albany district concerning a redivision of the districts. The following officers were elected: Pres., Mr. Wm. H. Rector, Binghamton; vice-pres., Geo. Ogsbury, Altamont; rec. sec., Mrs. Wm. H. Golding, Cobleskill; cor. sec., Mr. Fred W. Smith, Albany; treas., Miss Blanche Best, Middleburgh. The discussion at the last session was on the topic, "How the Local League Can Help the Congregation, (*a*) To Hold Its Own Young People, (*b*) To Reach the Unchurched," by Mr. Paul B. Mattice, Middleburgh, and Rev. H. D. Spaleth, Albany, respectively.

— A farewell reception was tendered the Rev. and Mrs. M. J. Bieber by the members of his congregation, the Church of the Redeemer, Binghamton, N. Y., on Tuesday evening, October 4. The esteem in which Rev. Bieber was held was clearly evinced. A minute on the church record mentions the many activities, religious and humanitarian, in which Rev. Bieber was engaged, among which is the State Luther League.

## PENNSYLVANIA

### Philadelphia District

— The regular fall convention of the Philadelphia District Luther League was held in the Church of the Transfiguration, Rev. A. C. Carty, pastor, on Tuesday, September 27. At the afternoon session the subject, "How Can We Encourage the Young Men to Enter the Ministry?" was ably introduced by Mr. Frank Croman. The second subject, "How Can Our Leagues Reach and Develop the Young People?" was presented in a very good paper by Miss Mary Brooke. At the evening session the report of the delegates to the National Convention was made by Rev. W. L. Stough, and a talk on "The National Convention—Its Impressions," was given by Rev. George C. Loos. The following officers were elected to serve for the ensuing year: Pres., Mr. Henry G. Deininger; rec. sec., Mrs. William Harker; fin. sec., Mr. John Keller; treas., Mr. Charles Maisch; stat. sec., Ida H. Zinser. Delegates to the Pennsylvania State Convention were elected. The District League was very cordially entertained by pastor and people of the Church of the Transfiguration, and both sessions were well attended.

### Lancaster District

— The tenth annual convention of the District Luther League of Lancaster County was held at Grace Church, Lancaster, Rev. C. Elvin Haupt, D.D., pastor, on October 6. The decorations were beautiful. Every League in the convention was represented by a shield hung among the League colors, and by a full delegation. A gavel from the birthplace, in Lancaster County, of Robert Fulton, the famous inventor of the steamboat, was presented to the president, Mr. F. P. D. Miller. After devotional service, conducted by the pastor of the congregation, there were "Tidings" from the recent National Convention in Buffalo. Rev. P. George Sieger spoke of the spiritual influences, Rev. Dr. Haupt of the intellectual advantages, and Charles A. Heinitsh of the cordial welcome enjoyed by all at Buffalo. The morning session concluded with a very interesting symposium on "Our Juniors, and How to Care for Them." It was led by Rev. A. M. Mehrkam, and a paper was read by Miss Ada Wohr, for Miss Katherine E. Meister, showing that the Church and League need the junior recruits, and the juniors need the spiritual and intellectual development furnished by the League. A splendid paper on "My Duty to God, Church, Man and Self" was the first item of the afternoon. It was prepared and presented by Mr. A. Raymond Bard of Reading, president of the Luther League of Pennsylvania. After a solo by Mr. Wm. M. Mearig, Rev. E. D. Weigle, D.D., of Mechanicsburg, addressed the convention on the stirring theme, "Here I Stand! I Cannot Do Otherwise! God Help Me! Amen!" It is needless to say that the theme was well treated. The hearts of his attentive listeners were stirred. Rev. P. Geo. Sieger, secretary of statistics, reported 853 senior members and 318 juniors in

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this county, and urged most earnestly the use of the League Hymnal, and the Topics and Reading Courses. Rev. J. W. Smith reported the enrollment of 15 Leagues, and the presence of 65 delegates and 20 pastors, with many visitors. The officers unanimously elected for the year are: William M. Mearig, New Holland, pres.; Edward Heisley, Columbia, vice-pres.; Miss Anna Bair, Lancaster, rec. sec.; Miss Mary B. Guthrie, Lancaster, cor. sec.; Walter A. Heinitsh, Lancaster, treas.; Rev. P. George Sieger, Lancaster, statistician. A full delegation was elected to the forthcoming State convention on October 18, and it was on motion resolved to organize a grand League rally for the summer of 1905, at one of the parks of the county. It was voted that the League Emblem for this State ought to be the Luther rose resting upon a keystone. The addresses at the crowded evening session were most ably delivered by Revs. Dr. C. J. Cooper of Allentown, and C. L. Fry of Philadelphia; the former on the stimulus given by the League to collegiate education, and the latter on "What Do I Care?" Others who participated in the exercises were Revs. H. K. Lautz, J. S. Schautz, G. R. Deisher, R. C. Rengier. The social features included two elegant luncheons by the ladies of the Grace Church and League, and a four mile trolley ride before the afternoon session, in special cars.

—On Thursday, October 6, an all day meeting of the Central Luther League of Lancaster County will be held at Grace Church, Lancaster City, Rev. C. Elvin Haupt, D.D., pastor. F. P. D. Miller of Columbia, Pa., treasurer of the Luther League of Pennsylvania, is president. The speakers are Mr. A. Raymond Bard, president of the Pennsylvania State League; Rev. Dr. E. D. Weigle of Mechanicsburg, and Rev. J. A. W. Haas, D.D., president of Muhlenberg College.

**Berks County District**

—The Berks County District League held its annual convention in St. Paul's Church, Reading, October 13. The address of welcome was delivered by the pastor, Rev. M. H. Stettler. Fred A. Marx, Esq., the president, replied. The forenoon was devoted to business. After the usual reports of committees, officers were elected: George M. Jones, Esq., pres.; John H. Early, first vice-pres.; Rev. W. O. Loub, second vice-pres.; Miss Lillian Sassaman, rec. sec.; Miss M. E. Spohn, cor. sec.; Miss Lily M. Geiger, sta. sec.; Mr. A. P. Body, treas.; Dr. M. C. Horine and Mr. A. P. Body were elected delegates to the State convention at Pittsburgh. The afternoon was devoted to the discussion of the various subjects on the programme. Rev. W. O. Loub presented very clearly the ideal Luther Leaguer. Miss Lily Geiger read a sketch of the life of Wm. Tyndale. Then followed a discussion of the question, "Why Should the Church Paper Be in the Home?" In this discussion quite a number of the delegates and visitors took part. This was followed by the unanimous adoption of a resolution commending the Church papers to our people—not only to get them, but to read and study them. Rev. A. M. Weber then presented a report of the delegation to the national convention at Buffalo, N. Y., in August, giving a *résumé* of all the addresses and transactions. In the evening Rev. E. L. Brownmiller delivered an address on the "First Principles of the Reformation; or, Luther's Three Great Reformation Treatises." At the close there was an informal reception. Sixteen of the Leagues were represented by 77 delegates. Twelve ministers were


# Luther League Supplies

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**Fourth Course**

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in attendance. Receipts for the year were $60.59, expenditures $25.21. The senior Leagues number 1889 and the juniors 300.

— The following are the newly elected officers of the Orphans' Home Luther League at Topton: Pres., Clair Carl; vice-pres., Ella Meyner; rec. sec., Lizzie Greenwood; cor. sec., Mary Fidler; sta. sec., Sallie Carl; treas., Verdie Maidenford. The election occurred September 25, 1904.

**Bangor District**

— The twenty-first semiannual convention of the Luther Leagues of the Bangor District League was held in Trinity Evangelical Lutheran Church, Bangor, Rev. E. A. Yehl, pastor, on October 13. The following papers were discussed: "The Lord's Day—Profaning and Hallowing." Rev. W. F. Heldt, Stone Church; "Ways and Means to Hold Our Young," Rev. B. F. Apple, Stroudsburg; "Why the Lutheran Church?" Rev. J. A. Klick, Pen Argyl; "The Influence of Savonarola on the Church," Rev. G. S. Kleckner, East Bangor; "Our Pastor—How Can We Help Him?" Mr. A. A. Kunkle, Allentown, president of the Allentown District League.

— The annual meeting of Trinity Luther League, Bangor, was held on October 3, when the following officers were elected: Pres., Miss Mary Yost; vice-pres., Miss Mabel Heaney; rec. sec., Miss Lizzie Mann; cor. sec., Miss Helen Berger; treas., Miss Anna Smith; organist, Miss Mabel Stocker; assistant organist, Miss Mabel Flory; librarian, Miss Frances Correll; assistant librarian, Miss Lottie La Bar.

**Schuylkill County District**

— Rev. H. T. Clymer, Frackville, represented the District League at the State Convention.

— The Luther League of Trinity Church, Pottsville, has undertaken the support of a native student for the ministry at Rajahmundry, India. The money is raised entirely by systematic giving. Miss Della Donges is the efficient president.

— The Luther League of St. John's Church, Tremont, Rev. J. W. Klingler, pastor, contributed largely in funds and service toward the building of the new church edifice recently consecrated.

**Pittsburgh District**

— The new officers of the Luther League of our church at Verona are George Condren, pres.; Jacob Schwartz, sec.; Wm. Schafer, treas. The League is doing well and is steadily increasing in membership. Rev. Ira M. Wallace is the pastor.

**Greensburg District**

— The annual convention of the Greensburg District League was held in the First Lutheran Church, Greensburg, October 17. There were to have been addresses by William C. Stoever, Esq., president of the Luther League of America; Rev. Luther M. Kuhns, General Secretary; E. Augustus Miller, Esq., of Philadelphia, and Mr. A. Raymond Bard, president of the Luther League of Pennsylvania. Mr. Miller was unable to be present. The convention was a noteworthy success, adding much to the efficiency of the League movement in the district, and helping to encourage and strengthen the workers who were present. The District League has issued a leaflet containing information and many valuable suggestions to local Leagues and individual workers. If the suggestions are conscientiously acted upon there will be much effective work accomplished throughout the district this year.

— The young people of St. James' Lutheran Church, Ligonier, Rev. H. L. McMurray, pastor, organized a Luther League, October 9. The officers are: Pres., Mr. Frank Keffer; vice-pres., Mr. Thomas E. Peoples; sec., Miss Irine Graham; treas., Miss Clara Ambrose. There were 30 charter members, and it was expected that as many as 20 would be added at the second meeting. The topics have been adopted, and will be regularly studied.

— At the annual meeting of the Luther League of St. Paul's Church, Uniontown, Rev. Earnest Anton Trabert, pastor, which occurred September 11, the following officers were elected: Pres., Mr. Earl Keener; vice-pres., Miss Elizabeth Baird; sec., Miss Katharine Young; treas., Mr. James Van Gilder; organist, Miss Daisy Heinbaugh.

## NEW JERSEY

— Mr. Theodore Fischer, son of Rev. Christian G. Fischer, and Miss Lillian M. Koch of Elizabeth were married October 26 in the German Lutheran Church, of which Rev. Fischer is pastor. Mr. Fischer is the president and Mrs. Fischer the financial secretary of the Young People's Union of the Church.

## DISTRICT OF COLUMBIA

— On Wednesday evening, October 12, the Luther League of St. Mark's Lutheran Church, Washington, was honored by the presence of Sister Sophia Jepson of the Deaconess Mother House of Baltimore, Md., who delivered an address upon the topic, "Our Deaconess Mother Houses in America." Sister Sophia's address eloquently set forth this important work of our Church, and so earnestly did she appeal to the young women of this League to interest themselves that many have become quite enthusiastic in the cause. The meeting was conducted by the president of the League, Mr. Harry R. Fellinger. Rev. J. Luther Frantz of St. Mark's Church and Rev. C. F. Bergner of Zion Lutheran Church also took part, while Miss Violet Helen Murray sang a solo appropriate to the occasion.

## OHIO

— Rev. Frank Richards, D. D., pastor of St. John's Church, Zanesville, Ohio, for 28 years, died September 11, 1904. Dr. Richards was a model pastor, a profound scholar and an earnest and eloquent preacher. He was a faithful friend of the Luther League. The Luther League of his church adopted a series of resolutions.

## CALIFORNIA

— A Luther League was organized recently in the Danish Lutheran Church at Salinas, Rev. J. C. Pedersen, pastor. The League was formed at the earnest request of the young people of the congregation, and the wisdom of the step is already manifest in the increased interest of the young people in the work of the Church and the study of religious subjects. The new League is considering the possibility of a District League, to include San Francisco and the territory around it.

## WASHINGTON

**Columbia River District**

— Mr. William S. T. Derr, the efficient president of the District League, was married October 11 to Miss Edith May Smith.

# Junior Work

**November**

WRITE TO REV. C. ELVIN HAUPT, D.D., LANCASTER, PA.

### Queries for Young Lutherans

Was Luther ever in Rome?

What happened on December 10, 1520?

Who were first called "Protestants," and why?

Why was not Martin Luther present when the Augsburg Confession was read?

Can you mention five places that were made prominent because Luther was in them?

A programme for a Junior meeting. (In use):

Gloria Patri, from memory.

Hymn, from memory.

Scripture Reading by a member of the League.

Scripture Recitation. [Books of the Bible, the Commandments, Names of the Apostles, the Beatitudes, I. Cor. xiii, etc.]

The Apostles' Creed.

Luther's Evening Prayer, recited *after* the leader by sentences.

Roll call. [Each Junior responds with a Scripture verse, receives a white ticket, and exchanges four white tickets for one blue ticket, and four blue tickets for one red one. Four red tickets entitles the Junior to a gift.]

New members enrolled.

New Hymn—verses learned and practiced.

Reports of Committees.

Hymn.

Topic. (Illustrated, if possible.)

Parting Hymn. [From memory.]

Parting Verse, Psalm 121:8, Collection of Offerings, Gathering of Testaments, Hymn Books, etc.

Orderly Departure.

Noble resolves are good, even in the making.

How many spiritual illustrations are to be found round about us, if we are looking for them. Every telegraph pole suggests the cross, every flag is the symbol of a creed, its upright staff teaches firmness, and points like a finger toward God; every tree reminds us of growth in grace, and beng rooted and grounded in the love of God. The house roof tells of the sheltering care of God's providence, and the busy workers, the great Workman who wrought out a perfect redemption for us. The human hand with its busy fingers suggests action and union.

A "picture evening" full of illustrations by camera, lantern or otherwise would be a fine variation, perhaps, in the usual order of a meeting.

One mission of the League is to gather children from the streets and teach them to THINK and DO right.

Religion is the happiest thing in the world.

It is not "smart" to steal.

Joshua and Israel renewed their covenants with God again and again. Do you?

Leagued without God's power,
Fail both great and small.
Let us, wise and willing,
Faithful servants be;
His cross, true hearts filling,
Guide to purity.

Junior work will doubtless very greatly encourage the founding and development of the Christian Church school idea. There are now no less than 5404 of these schools in the United States. They are our most satisfactory preparatory schools for the academies and colleges of the Church.

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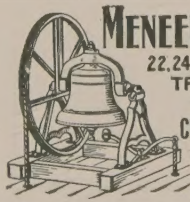

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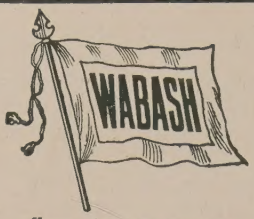


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